

TRACTS THEOLOGICAL.

- I. Asceticks, or the Heroick Piety and Vertue of the Ancient Christian *Anchorets* and *Cænobites*.
- II. The Life of St. *Antony* out of the Greek of St. *Athanasius*.
- III. The Antiquity and Tradition of *Mystical Divinity* among the *Gentiles*.
- IV. Of the Guidance of the Spirit of God, upon a Discourse of Sir *Matthew Hale*'s concerning it.
- V. An Invitation to the *Quakers*, to rectifie some Errors, which through the Scandals given they have fallen into.

L O N D O N,

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PART I.

Exemplary Asceticks.

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ADVERTISEMENT TO THE READER.

IT hath been a usual, subtile and wicked Policy of the Devil and Evil Men, first to render Names Odious; and then by affixing them to Persons and Things, thereby to render them so too, with the vulgar; whom, by that means, they impose upon, and make their Tools. By such means have not only the Christians of Old, but also some of the chief Principles of Christianity been much injured and abused: And few Parties there are, who have not one time or other smarted by it. That the well-meaning Reader therefore may not be so abused and imposed upon in his Judgment of the things here put together for the Benefit of all, who can receive them, by the Odious Names of **Monkery** and **Popery**, it is to be observed, that though **POPERY**, taken properly for the Abuses and Corruptions of the Bishops and Church of Rome, may deserve all the Odium cast upon it, yet may most vile and wicked Abuses be committed by Pretence and Imputation of that Odious Name: And in some things it is hard to say, Whether the People have been more abused by Popery it self, or by the Odium and Imputation of the Name? And not only the People, but the Gospel it self: I may add,

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and the Reformation too. For, while Christian Truths have been mis-represented, and exposed to Contempt and Odium under the Name of **Poperie**, the Cause on the side of Popery is supported, strengthened, and made so much the more defensible by the intermixture of so much Truth; and the Cause on the side of the Reformation so much the more weakened and disparaged by the intermixture of so much indefensible Error. Whereas, if they were only things inexcusable in them which were questioned, as Charity doth require, they must have sunk in the Cause long before this; but an indiscreet Affectation of Reformation and uncharitable seeking Occasions, have made a Reformation now as needful on the one side, as the other. Instances of this might be shewed in divers particulars; but I need not step out of my way for that, the other Name mentioned may serve for that purpose here.

MONKERY is not only rendered Odious, as of it self, but also as a part of **Poperie**. And, indeed, if we imagin all that is believed or practised by the Church of Rome to be **Poperie**, it may be so: but then we shall leave little of true Christianity for the Reformation: But if what is true Christianity be not **Poperie**, than neither is **Monkery**, as some are pleased to call the Monastick Life; And that it is not only true Christianity, but the Practice of it in the greatest Perfection that Mortals are capable of, I am apt to think will be very plain to any who will consider what here follows with an unprejudiced and competent Judgment. And therefore I shall not need to say more here, but only desire the Reader to suspend his Judgment till he hath perused and considered it well.

THE
Beginning and Progress
OF
Contemplative Living,
AND
Religious Societies.

^a
T^sHAT there are in the very Nature of Man some *Principles of Inclination to Religion*, which, if not corrupted by *Evil Education*, or other unhappy Occurrences, do insensibly grow and increase in Strength and Vigour, and in due time exert themselves in Action; though for some time they lie dormant as it were, and do not appear; even as some others, which in all Animals are manifestly most Natural, and yet appear not till after some growth toward Maturity; hath been observed, believed, and asserted, by Men of greatest Reputation for Learning and Wisdom, both in Ancient times, and to this Day.

These Principles have among Man-kind been, in many much *corrupted and stifled* by Evil Education, or Conversation with Evil Persons, and by the Impressions, Energy, and Instigations of Evil Spirits; but in others again much *cherished and improved*, not only by Good Education and Conversation, and by Consideration of the Works of Nature; but moreover, and especially, by the kind Influences of the Divine Majesty, and of his Good Ministring Spirits.

From hence, in all Ages, and in all Parts of the World, have been produced and raised up Philosophers, and Wise, and Holy Men and Women, who have been as Lights and Examples to the rest, of several sorts, according to their *different*
Order 1 *Ways of Living*; some living a Life of *Civil Conversation* with others, but strictly conscientious, *walking in all the Commandments and Ordinances of the Lord, blameless*, as is said of *Zacharias and Elizabeth, Luk. 6.* or, to speak more comprehensively, *living in all Good Conscience before God*, as *St. Paul* saith of himself, *Act. 23. 1.* or according to the Character of *Job, Perfect, and Upright, fearing God, and eschewing Evil,*
Order 2 *Job 1. 1.* Others living a more abstracted Life of *Retirement and Contemplation*; abstracted not only from Business in the World, but also from ordinary Conversation with Men, that they might without Distraction converse with God, and his blessed Ministring Spirits: and others again

again living a kind of mixt or middle Life between these two, avoiding unnecessary Business and Incumbrances, and exercising *Recollections* and *Abstraction*, as much as their Occasions would permit, and even in, and amidst their Business.

Of those Three Ways of Living, that more strict and *Contemplative Life* is believed, by divers Learned Men, to have been begun by *ENOS*, or in his time; and not without reason: For, as the Principles before-mentioned were apt to produce such an Effect, so there seems to be something singular noted concerning *Religion*, or some *Religious Institution* or *Practice* in that Sacred Record, *Gen. 4. ult.*

But of the more ancient Times, not only before the Flood, but also for some Ages after the Flood, we know but very little: But in the Times of which, we have some more Knowledge, besides *PRIESTS*, and professed *PHILOSOPHERS*, there have always been both *single Persons*, and *complete or formed Societies of People*, who, discerning the Vanity and Emptiness of Earthly things, and Solidity and Permanence of Heavenly things, withdrew themselves from those of the Earth, as much as their Mortal State could bear, and applied themselves intirely to the Contemplation and Prosecution of those of a more excellent Nature, living an *Abstracted* and *Angelick Life* in Mortal Flesh,

The Beginning and Progress

in Holy Conversation, and Favour with God and his blessed Minist'ring Spirits. And some did actually and expressly consecrate themselves by *Vow* unto the special Service of God.

Of which Sort were those among the *Jews*, called *NAZARITES*, because they did so separate themselves from among Men, to attend upon God. The Sacred History, *Numb. 6.* is a Record, not of the Original, but of the Divine Approbation of *Nazarites*, which, though that be very ancient, yet were much more ancient, and more ancient than any Man can tell: And God's Ordering of the *Rites* and *Circumstances* of their Consecration and Observations for that People, is a manifest Indication of his Divine Approbation of the thing it self, which had been in use long before.

All do agree that they were of *Two sorts*; some, only for certain time; others, perpetual for their whole Life; and those may again be distinguished into *Three sorts*, viz. Such as were call'd or appointed by God, as *Samson*, a *Nazarite unto God from the Womb*, *Judg. 13. 5, 7: 16. 17.* and as *St. John the Baptist*, consecrated effectually, and filled with the Holy Spirit even from his Mother's Womb, *Luk. 1. 15.* Such as were dedicated by their Parents, as *Samuel* by his Mother, *1 Sam. 1. 10, 28.* And such as did freely offer themselves: And this *Free-will Offering of themselves*, though but for

* But you have no proof of such an Order as you mention for 2^d Neither in *Moses* nor the other *H. W. r.* writers None of the Instances y^e bring are so

a certain time, God did accept no less than the Free-will Offerings of their Goods, or any thing they had, *v. Lev. 22. 18, 21, 23: 27. 2.* and therefore ordered the Rites and Circumstances of their Consecration and Observations, as was said before. And, on the contrary, the Calamities of *Nazarites* is reckoned as a part of the Punishment of the People, by *Jeremiah* the Prophet, *Lam. 4. 7.* But it is reckoned by God among his Divine Favours to that People, that he raised up *Nazarites* amongst them; and reckoned with his bringing them up from the Land of *Egypt*, and raising them Prophets amongst them. *Amos 2. 10, 11. I raised up of your Sons for Prophets, and of your Young Men for Nazarites.* Though they might freely offer themselves, yet it was God that did secretly inspire and incline their Wills. And therefore these were *Holy*, as *Origen* hath well observed, *Hom. 11. in Levit. If any one devotes himself to God, if any one intangles himself in no secular Business, that he may please Him, to whom he hath approved himself; if any one is separate from the rest of Men, who live Worldly Lives, and are obliged in secular Business, not seeking the things which are upon Earth, but which are in Heaven, he is deservedly called HOLY, or SAINT.* And after much to this purpose, he concludes in these Words: *From all which it is clear, how every one of us, who will be Holy, ought to be consecrated to*
God,

God, and thenceforth be employed in no Business or Acts which relate not to God.

So likewise the *Colledges or Schools of the PROPHETS*, though we meet with no express mention of them till in *1 Sam. 10. 5.* yet certain it is, that they were much more ancient, who, under the Name of *Prophets*, lived very abstracted Lives. The very change of the Denomination, mentioned in the chap. next foregoing, *1 Sam. 9. 9.* is an Evidence of that, *viz.* That he, who was then call'd a *Prophet*, was afore-time call'd a *SEER*; and therefore when one went to inquire of the Lord, they said, *Come, and let us go to the Seer.* And if to inquire of the Lord, was to go to the Seer, than that leads us back to the time of *Rebecca, Gen. 25. 22.* for *Seers*; and how much farther back no Man knows: for that certainly was no new thing then. Nor doth it appear that the *Schools of the Prophets* were first instituted by *Samuel*: But that they lived such *abstracted Contemplative Lives*, is undeniable, both from the Nature of their Profession, and from the Particulars of the Matter of Fact of their Conversation mentioned in the Holy Scriptures.

Nor were there *Men* only, but *WOMEN* also, who did very anciently, leaving the World, apply themselves to Matters of Devotion, though perhaps not with so solemn Consecration; such as *Anna*, a Prophetess, who having lived seven years

years a Wife, lived afterwards a Widow till eighty four years of Age, and departed not from the Temple, but served God with Fastings and Prayers Night and Day. For of this sort of *Religious Women* were there many among the *Israelites*, as anciently as the Tabernacle in the Wilderness, as we are informed by the *Jews*, and the most learned Criticks of this Age; as *Munster*, *Fagius*, *Vatablus*, and others, upon *Exodus* 38. 8. And this, it is very probable, was a great Aggravation of the Sins of the Sons of *Eli*, *1 Sam.* 2. 22. that the Women, whom they abused, were such as these, *who assembled at the Door of the Tabernacle*, as learned Criticks inform us. And putting all these Notices together, it seems that such Religious Devout Women there were among the *Jews*, at least from the time of their first abode in the Wilderness, while they had the Temple standing amongst them.

And if so, Why not long before, even while in *Egypt*? Had they not received Religious Instructions from their Ancestours? or, Did they retain none of them? or, Did they see nothing of Religion practised among the *Egyptians*? and, Had they not the same Natural Propension to Religion, which is common to all Men? We see how ready and expert all the Women were at the Red-Sea, *Exod.* 15. 1, 20. with *Miriam*, a Prophetess, to answer *Moses* and the Men; and, Can we imagin that all Religion had

had been extinguished, or lain dormant in their Abode in *Egypt*? No certainly; their hard Servitude, though it might hinder their more Solemn Worship, yet it could not hinder, but did rather excite and provoke to more retired and secret Devotion. And indeed, that Servitude with Rigour and hard Bondage, was not till a little before their Deliverance; and even then do we find that generous Magnanimity, even among the *Hebrew Women*, the *Midwives*, as to obey God rather than Man, *Exod.* 1. 17.

The Companies of the **P R O P H E T S**, mentioned 1 *Sam.* 10. 10. and 19. 20. such as else-where are call'd *the Sons of the Prophets*, 1 *King.* 18. 4: 20. 35. 2 *King.* 2. 3, 5, 7, 15: 4. 38: 6. 1, 2: 9. 1. were a sort of Religious Persons, who lived Abstracted Contemplative Lives; many of them plainly *Cænobitical Lives*, and some *Anachoretical* or *Hermite Lives*, as St. *Antony*, and others among the Christians did, as *Elias*, 1 *King.* 17. 1. and *Elisha*, 1 *King.* 19. 6. So that St. *Hierom* said very truly, *Every Order or Institution of Life hath its Principals or Leaders*; and then after divers Instances in others, he adds; *Our Leaders are such as Paul, as Antony, as Julian, as Hilarian, as the Macerius's: And to return to the Authority of the Scriptures, our Prince or Leader was Elias, was Elisha; our Leaders were the Sons of the Prophets, who dwelt in Fields, and Deserts, or Solitary Places, and made themselves*

*themselves Tabernacles or Cells by the River of Jordan: Of this Company were also the Sons of Racab, &c. Ep. 13. ad Paulin. p. 34. and elsewhere, The Sons of the Prophets, whom we read to have been Monks in the Old Testament, did build themselves Cottages or Cells near the River of Jordan, and leaving the Crowds of the Cities, lived on Barley-Cakes and Field-Herbs, Ep. 4. ad Rusticum. pa. 11. And if some of them lived in Cities, that doth no more invalidate what St. Hierom saith, than Monasteries being brought into Cities by St. Basil, is an Argument against their being Monks, who have dwelt in such ever since. Such Cavils do only prove the Partiality and Disingenuity of the Authours, and signifie no more to any Person of Judgment and Candour; since they cannot deny, but are forced to confess, That the Prophets, Samuel, Elias, and Eli-sha, did institute Colledges, in which many Disciples did live together. So then they lived a Cœno-bitick Life: and, What was their Food and Rayment? Was it costly and delicious, or poor and mean? and, What was their Employment? Can we imagin it to have been other, than Studying the Scriptures, after Moses his time, and the large Book of Nature, the Works of God, of Creation, of Providence, Prayers, Psalms, and Divine Contemplation, and Works and Labours about what was necessary for them, and no more? And if we consider the admirable Graces
of*

of the *Ancient Christian Monks*, it will be an hard matter for an honest Man to find any difference between the *Christian Monks* and the *Jewish Prophets*, more than in Name. And for the Antiquity of these, Is it any Argument that there were none before, if we do not read of any before? How and by whom did they *inquire of the Lord*? Was *Israel* only without Prophets? Was *Balaam* the first in his Nation, or any other? or, Were there Prophets, who did not ordinarily live Prophetick Lives? or, if they did, What was the Difference? But such Prophane Spirits as have too long contemned and insulted upon the most Heroick Professors of Christianity, and abused the People with their Sophistry, must answer for their Presumption, Rashness, Temporizing, and encouraging of Sacrilege before God, though the Degeneracy of the Modern Monks had provoked his Judgments upon them; and among Men their Names will be little regarded hereafter. But all are not alike, and therefore I will here add a Note of *Peter Martyr's*, concerning this Matter, upon 2 *King*. *We will moreover observe, (saith he) that the Disciples of the Prophets did live together with their Preceptors; For so they say; The Place where we dwell with thee, is too strait for us. It seems to have been a kind of Monastick Life, but free without Vows or Superstitions. (But Vows we find approved by God in the Nazarites,*
and

and practised by *St. Paul*, and others; and that they were not in use among these, is more than any one can prove: but he goes on:) *They exercised themselves in Divine Scriptures and Hymns; and also in Holy Prayers: They were often sent to edifie the People, and to confirm Holy Men, who lived amongst Idolaters in sound and true Religion. They seem moreover to have exercised some Arts, working with their Hands to get a Maintenance for themselves, &c. And so much for this.*

At the same time with *Elisha* lived *Jonadab* the Son of *Rechab*, 2 *King*. 10. 15. who instituted another Order of Religious Persons, called after his Father's Name, **RÉCHABITES**. These were not of any of the Tribes of *Israel*; but *Kenites* descended of *Jethro*, *Moses* his Father-in-Law. v. 1 *Chron*. 2. 55. *Jud*. 1. 16. who was Priest of *Midian*, *Exod*. 2. 16: 3. 1: 18. 1. and one who worshipped the true God: for he blessed God, when he heard the Relation of what he had done for the *Israelites*, *Exod*. 18. 10. and in the usual Form in such Cases, just as *Melchizedeck* did long before, upon the Victory of *Abraham*, *Gen*. 14. 20. but they are reckoned among them of the Tribe of *Juda*, 1 *Chron*. 2. 55. because they came up with them out of the Wilderness, *Jud*. 1. 16. and for that reason, and because they dwelt in Tents, are thought to be call'd the *Tents of Juda*, *Zech*.

16 The Beginning and Progress

12. 7. But they are call'd, the *Families of the Scribes*, 1 Chron. 2. 55. And therefore both from their Descent, and from their Quality of *Scribes*, and from their Institution, and from the very Form of God's Promise to them, we may reasonably conclude them to have been a *Religious Order*. And indeed, that alone is sufficient to demonstrate it was some special Service to God, they were employ'd in: for it is expressed in the same terms, which are used concerning the *Tribe of Levi*, when the Lord separated them to his special Service, *viz. to stand before the Lord*, Deut. 10. 8. v. 2 Chron. 29. 11. Ezek. 44. 11, 15. And though we have little more Account of them, than only in Jer. 35. yet there have we a plain Account of these *Three great things concerning them*. 1. The Institution of their Progenitor. 2. Their Religious Observance for Three Hundred Years past. And, 3. the Approbation of both by Almighty God. The Institution may be thought very severe; and the more, because without any special manifest Reason: and, by consequence, their so punctual Observance rather Superstitious than Reasonable; and yet both are greatly approved by God: Whence it is very plain, that such Institutions, and the strict Observance of them, are lawful, and well-pleasing to God; and therefore that it is great Presumption and Inconsiderateness to censure them as Superstition. But the Evidence
of

of Truth hath extorted this Confession from an Adversary, and as Sinister an Interpreter of these things, as he could well tell how to be; viz. *That their Father gave them these Precepts for this very purpose, that thereby he might set them free from the Cares and the Pleasures of the World, that so they might, with the more leisure, imploy themselves in the Study of the Scriptures, and of Divine Matters:* Which was the very Business of the Christian Monks. And if they continued in Being at the Destruction of *Jerusalem*, as is believed; (as well it may, if we believe the Promise of God to them;) and that *Simeon*, who succeeded *James*, Bishop there, was one of them; there is no doubt but many of them received the Christian Faith, and retained the Institutions of their Progenitor, there being nothing inconsistent between them. Some of the *Jews* understand that of *Zechar. 12. 7.* *The Lord shall save the Tents of Juda first;* of this People, because they lived in Tents, came up with that Tribe out of the Wilderness, and are reckoned among them, *1 Chron. 2. 55.* and that *the Lord shall save them first*, because to them the Messiah shall first be discovered. And whether the *Therapeuts*, of whom *Philo* writes, and the first Converts by *St. Mark* about *Alexandria*, might not be of those People, may be considered.

It is true, we have no mention of them in the Gospel; nor have we of the ESSEANS, who yet are known to have been a Religious Sect among the *Jews*, of great Antiquity, though not once mentioned in all the Scriptures; a People, who lived a Religious Abstracted Life: But of them I shall say no more in this place, because I intend the full Relations both of *Josephus*, and of *Philo*, concerning them hereafter.

Nor shall I here say any thing of the THERAPEUTS, another Religious Society of the *Jews*, as *Philo* saith, not only for that reason, because I intend *Philo's* Relation of them hereafter; but because I conceive this no proper place for it: For I am well satisfied that they were some of those who were first converted to Christianity, probably of the *Jews*, and possibly of the *Esseans*, notwithstanding all the Cavils which some disingenious and prejudiced Persons have, in these last Ages, strained their Wits to raise against it; though they might retain some Sentiments and Practices peculiar to themselves for some time; as did they at *Jerusalem*, as may be understood from *Act. 15. 1, 5. Gal. 2. 4, 12. &c.* For, it is certain, they were never heard of before that time, nor any such since, but *Christians*, who, from that time, inhabited the same places; and from thence, after the Persecution ceased, were the *Ascetick Communities* propagated to *Palestin*, and those parts first, and afterward into *Europe*. The

The Precursor to our Saviour, St. *J O H N B A P T I S T*, according to the Prediction of the Angel, *Luk. 1. 15.* was filled with the Holy Ghost even from his Mother's Womb, and drank neither Wine nor strong Drink; had his Rayment of Camels Hair, and a Leathern Girdle about his Loins; and his Meat was Locusts and wild Honey, *Mat. 3. 4.* and was in the Desert till the day of his Shewing unto *Israel*, *Luk. 1. 80.* but in the Fifteenth Year of the Reign of *Tiberius Cæsar*, *Annas* and *Cajaphas* being the High Priests, the Word of God came unto him in the Wilderness, *Luk. 3. 1, 2.* and being sent of God, *Joh. 1. 6.* he preached and baptized in the Wilderness, *Mat. 3. 1. Mar. 1. 3.* and the People from *Jerusalem* and all *Judea* went out to him, and were baptized of him, *Mat. 3. 5, 6.* This was a *Life* not only of *Retirement* and *Abstraction* from the World, such as was also that of the *Cænobites*, who lived in Religious Communities, but plainly an *Eremitick*, or *Hermetick Life*. And this being by one fill'd with the Holy Ghost from his Mother's Womb, and therefore by one raised up by Him, who had raised up the *Nazarites* before; with good cause do the ancient Christian Writers repute Him a Prince of the Monks and Hermites raised up among the Christians; and so good cause, that they who oppose it, may seem to oppose not only the Sentiments and Opinions of Men, but,

out of Prejudice and misguided Zeal, the very Acts of God, very disingeniously and inconsiderately to serve a Party.

And for our *SAVIOUR* Himself, though we have no particular Account of his Life till about the Thirtieth Year of his Age, yet we cannot question but he did practice Himself what he did recommend to others; and that it was a Life of the highest Perfection: The only particular of his Life before, that is left upon Record, is, That when he was Twelve Years Old, he tarried behind at *Jerusalem* at the Feast of the *Passover*, and *Joseph* and his Mother knew not of it; and after Three Days was found in the Temple sitting in the midst of the Doctors, both hearing them, and asking them Questions; and that all who heard him were astonished at his Understanding and Answers: and when his Mother asked him, why he had thus dealt with them; and told him, that they had sought him sorrowing; he reply'd, *How is it that ye sought me? Wist ye not that I must be about my Father's Business?* and that he went down with them, and came to *Nazareth*, and was subject to them. At his *Baptism* we see how careful he was to *fulfill all Righteousness*. Afterwards he declared to the *Jews*, That he *sought not his own Will, but the Will of the Father*, who sent him; and to his Disciples, That it was his Food to do the Will of him who sent him,

and

and to finish his Work, (*Joh. 5. 30: 4. 34.*) That he lived a Life of *Poverty* from his Birth, is very plain in the Evangelical History; and that by his own choice, certainly no ingenuous Person will deny; and therefore of voluntary Poverty. And that he lived also a Life of *Chastity*, is not to be questioned. Much less that it was a Life of *Abstraction*, *Recollection*, and continual Adherence to, and Communion with the Father. And all this being put together, and well considered, what was it other than a most perfect *Ascetick Life*; the Great Exemplar so generously and heroickly Exemplified by those many and numerous Choires of Holy *Christian Nazarites*, of whom the World, especially this Lazy, Tepid, Unprofitable, Sensual Generation, which despiseth the Memory, and reproacheth the Common Name heretofore with them, and others venerable, is not worthy.

And this Life which he lived Himself, he did recommend to others, as by his own Illustrious Example, so also by his Doctrin: though he injoyed it to none, especially in that high degree. For *Chastity* and *Celebacie*, he doth not barely approve it, but speaks of it as a special Gift of God, *Mat. 19. 11.* which *all cannot receive, save they to whom it is given.* And when he had said, *There be Eunuchs, who have made themselves Eunuchs for the Kingdom of Heavens sake;* he adds, *He that is able to receive it, let him*

receive it : in both speaking of something more excellent than ordinary ; and besides, in these Words, *There be Eunuchs, who have made themselves Eunuchs, &c.* he plainly affirms, that it was a thing in Use and Practice at that time, (as it had been long before) which he so approved and recommended to all, who could receive it. And concerning *voluntary Poverty*, to the Young Man, who desired to know what he should do that he might have Eternal Life ; and had kept the Commandments from his Youth up ; he replied, one thing thou lackest ; if thou wilt be *Perfect*, go and sell whatsoever thou hast, and give to the Poor, and thou shalt have Treasure in Heaven ; and come, take up the Cross, and follow me, *Mat. 19. 21. Mar. 10. 21. Luk. 18. 22.* And *Forsaking all*, he maketh an indispensable requisite to the being his Disciple : *Whosoever he be of you who forsaketh not all that he hath, he cannot be my Disciple,* *Luk. 14. 33.* As to *Religious Obedience*, and *voluntary Subjection to the Order and Determination of another well experienced in the Ways of God*, for an Exercise of an intire Subjection of the Creature to the Creator, What else is it but a very proper and useful Mean and Expedient for the acquiring the Habit, and a continual Exercise of that great Doctrin of our Saviour, of *Self-denyal*, and taking up the Cross, *Mat. 16. 24. Mar. 8. 34.* warranted and approved by God
in

in the *Recabites*, and by our Saviour in his Subjection to *Joseph* and his Mother? Which, though *Self-denial* be a Precept, is a voluntary Act of the nature of a Reasonable Free-will Offering; and a doing it daily, as is expressed, *Luk. 9. 23.* a Living in it, and a continual Reasonable Sacrifice of the prime Faculties of the Soul for the Service of God. And the whole Business of an *abstracted Ascetick Life*, What is it but a reasonable, religious and devout Exercise of our Saviour's Doctrin, in his Admonition to *Martha*, *Luk. 10. 41, 42.* against being careful and troubled about many things, when it was only for a short Entertainment of Himself; and that One thing is needful; and that *Mary's* Choice was of the better part? In his Sermon upon the Mount, of taking no thought for our Life, *Mat. 6. 25.—34.* In his Parable of the Sower, concerning the Cares, and Riches, and Pleasures of this Life; the Thorns which choak the Seed of the Word, that it bringeth no Fruit to Perfection, *Luk. 8. 14.* and concerning Watching, that we be not surprized, *Mat. 24. 42: 25. 13. Mar. 13. 35. Luk. 21. 36.*

And now, if any one please, as many have done, to make any question concerning the meaning of our Saviour, or the Interpretation of any part of this, what more Authentick Evidence of that can be reasonably desired than what the wisest of Men have always approved

and had recourse to in such Cases, Usage and Practice afterward; which daily Experience in the Construction of Laws, and ancient Records and Deeds, doth sufficiently confirm. The APOSTLES certainly practised all this, as far as was consistent with their Circumstances and Business they were employed in; and Preached it, and recommended it by their Doctrine too, as far as the Circumstances of the People and the Times would bear. They forsook all; not one of them Married any Wife afterward, though they might have done it; and were so far abstracted from all Diversions and Distractions of the World, that they ordered Deacons for other necessary Works, that they might give themselves continually to Prayer, and to the Ministry of the Word, or to Preaching. And the effect of their Preaching, and of the powerful Operation of the Holy Spirit upon the People, was, that *they continued stedfastly in the Apostles Doctrine, in Communion in breaking Bread, and in Prayers. And all that believed were together, and had all things Common; and sold their Possessions and Goods, and parted them as every Man had need, &c. Act. 2. 42. And again, Act. 4. 32. The Multitude of them that believed, were of one Heart, and of one Soul; neither said any of them, that ought of the things which he possessed, was his own, but they had all things Common: For as many as were Possessors of Lands or Houses, sold them,*
and

and brought the Prices of the things that were sold, and laid them down at the Apostles Feet.

What is here briefly said of the *first Converts* and *Primitive Christians* at *Jerusalem*, agrees so well, all things considered with what *Philo* more largely relates concerning those about *Alexandria*, whom he calls **THERAPEUTS**, who were never heard of before, nor after, under any Denomination, unless of that of *Christians*; which began early at *Antioch*, and was soon spread over the World where any Disciples of Christ were, and took place of all others, that, as the Ancients do affirm, we also have great reason to rest satisfied, that they were indeed such, notwithstanding all the Cavils of some of the last Age, which have since been sufficiently refuted. It is true, they did not long appear in that form of Communities; for they were dissolved at *Jerusalem*, and dispersed into divers Regions by that great Persecution, after the Death of *Stephen*, and, doubtless, by like Occasions in other Places: But the Example and Doctrin of our Saviour and his Apostles could not but provoke many, especially among the *Jews*, before well-disposed for it, to forsake the World, and betake themselves to a retired, abstracted, Contemplative Life. The Natural Inclination in them was excited and fortified by the various Examples which were common among them before; and then receiving such
further

further Encouragement from our Saviour and his Apostles, both directly and indirectly, from several Doctrines of the Gospel, concerning *Self-denial, Mortification, Contempt of the World, Heavenly-mindedness, &c.* this could not but mightily affect them generally with an Heroick Contempt of the World, and of the Body, and all Earthly things: The very *Doctrin, Promises, and Miracles*, with which they were confirmed, were apt, of their own Nature, to produce all this; but much more, being accompanied with such a Spirit and Power, as the Preaching of the Apostles and the Primitive Christians then was. And certainly they wanted nothing but Opportunity, even then in the Apostles times, to have settled in *Cænobitical Societies*; which as soon as the common obstacle, the Persecutions, was removed, by the Providence of God, in raising *Constantine* to the Throne of the Empire, they presently began to do, first in *Egypt*, where, 'tis probable, were many descended from the *Recabites* and *Esseans*, and in no long time after in most other Parts. Concerning those in *Egypt* in his time, *St. John Chrysostome* gives us this Account: "Should any one come now to the Deserts of *Egypt*, he would see all the Wilderness altogether more excellent than a Paradise, and innumerable Companies of Angels shining in Mortal Bodies. For there is to be seen spread over all that Region the Camp of Christ, and the

“the admirable Royal Flock, and the Conversion of the Heavenly Powers illustriously shining upon Earth. And this you may see most splendid, not in M E N only, but also in W O M E N. Heaven it self doth not so shine with various Constellations of Stars, as *Egypt* is beset and illustrated with innumerable Convents of Monks and Virgins: But of this more hereafter.

These things being well considered, it will be very plain, 1. That they who have derived these Religious Institutions from our Saviour and his Apostles, by their Example and Doctrin, and the Inspiration of the Holy Spirit, had a good Foundation of Truth to maintain their Assertion. 2. That they who have raised such Prejudice in the Minds of the People against such Holy, Religious Societies in general, as to beget in them an Odium against all; if they did it in simplicity, and meerly through the Prejudice they themselves had conceived from the Scandals of those of their time, yet did they very rashly and inconsiderately in so doing: but if they did it to temporize and ingratiate themselves with Princes and Great Men, who had enriched themselves with the Spoils of the Monasteries, and the Revenues of the Church, they did very wickedly and impiously. We must not deny or question the Justice of the Judgment of God upon them: but, Who are they by whom
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the Righteous God doth usually execute such Judgments? And at this time we have great reason to take that for a Warning to our Selves. Were they cast out for their Laziness and Corruptions? What then have we to expect? Suppose ye that they were Sinners above all that have succeeded them? *I tell you, Nay; but except ye Repent ye shall all likewise perish.* God is able to restore them again: *The Vineyard shall be taken from you, and given to other Husband-men, who shall render him their Fruits in their Seasons.*

I Thought I had done here: For though I know many have written very bitterly against *Monks* and *Monkery*, I thought them not worth the looking into: because I believed the Truth, which I have asserted, will stand as an impregnable Rock against all their Blasts. Yet, at last, it coming into my mind, that an excellent Person of great Learning, Judgment, Piety and Candor, of this Church of *England*, had written something to like purpose, I thought fit to look into him; and finding, to my Sorrow for him, but great Satisfaction in this Case, how unworthy of himself, and of how little weight it is, which he hath said against them, I intended to have spared his Name, and to have passed it over with a short Note that it needed not, nor deserved an Answer. But considering that that is only the way of the World; that we ought to sacrifice all Esteem of Men, whether our selves

or others, to the Truth, and to the Service of God, and of Men too, for their Admonition; and that the Holy Scriptures spare not to record the Failings of Holy Men; I resolved to do the like. To be plain therefore, that Excellent Person, Mr. *Joseph Meed*, having concluded *the Apostacy of the latter times*, fore-told, 1 *Tim. 4. 1.* to be the Worship of Saints introduced into the Christian Church, through the Hypocrisie of Lyars, forbidding to Marry, and commanding to abstain from Meats; to make good his Interpretation of that first part of the Prediction, and make it compleat, concludes the latter part to be understood of *Monks*, that they were the chief Advancers of Saints Worship: And to prove this, he produceth the Testimony of *Chemnitius*, a known Adversary to them, who lived about 1200 Years after the time he speaks of; and *Eunapius*, (a known Enemy not only to them, but to all Christians) whom he calls *wretched Catiffe, and damned Dog*. And why so? Why, because he *blasphemes the Saints and Servants of Christ, who loved not their Lives unto Death, the Dust of whose Feet he was not worthy to lick up*. Competent Witnesses indeed; and a special Testimony this: but he adds: *Yet may we make a shift to gather hence, &c.* But without Shifts we may see plainly to what Shifts his unadvised and preposterous Zeal had reduced him, thus to expose the Weakness of the Cause he had undertaken,

30 The Beginning and Progress

taken, when all his Learning, Diligence, and Inquiry, and all Antiquity, could afford him no better Evidence; and to expose himself to the same Censure he had deservedly given to his own Witness. Had they been Monks and only Monks, who had been guilty of this, had it been fair to cast an Aspersion upon all? and, Was it fair, within a dozen Lines after, to print *Bishops* and *Monks* in different Characters, while both were under the same Circumstances? At this rate, What Calumnies might not be raised against the People of God in all Ages; the *Israelites*, the *Christians*, the very *Apostles* themselves, and such as pretend most of all to *Reformation*? The Devil hath always sowed his Tares, and most industriously amongst the best. But upon this Evidence, there is no question but the Accused will be acquitted by all impartial Judges.

As to what *St. Austin* saith of some *Hypocrites rambling about in the Habit of Monks*, it is very disingeniously, not to say dishonestly, alledged concerning *Monks in general*. But *St. Austin's* Mind concerning the *Monks of his time* is so plain in what follows, that I need say no more of it in this place. And for further answer to this Abuse of his Testimony, they who please may peruse it in his own Words upon *Pf. 99. & 132.* and *Ep. 137.* And the same may be said concerning *Gregory of Towers. v. Cassian. Coll. 18. c. 16.*

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He had unhappily concluded before, that those Words of *St. Paul* are a Description of *Monkery*; and when that Conceit was once fixed in his Mind, it presently set all his Parts and all his Learning to work to prove it to others; and gave easie admittance to all that might seem to favour it. Hence it was that he imagins *Abstaining from Meats* may comprehend *Renouncing of Possessions*. Nor could he otherwise have thought that the *Monks* did any more * forbid *Marriage*, than *St. Paul* himself did; nay, than our *Saviour* himself did: Nor have set himself (*Disc. 28.*) to derogate from that Obedience of the *Recabites* to the Institutions of their *Progenitor*, which *God* himself had so highly approved, and testified his Approbation of by so gracious a Promise: Nor have imagined that the Law of *Nazarism* was ever imposed upon any; much less that it is one of the things expressly named, which the Apostles decreed at the Council of *Jerusalem*, should not be imposed upon the *Gentiles*, who believed in Christ; or that *Act. 21. 25.* did prove any Prohibition of that, whereby the Apostles decreed the *Gentiles* should observe no such thing. There is a great difference between a Prohibition of Impositions, and a Prohibition of a free and voluntary Act. But how doth Prejudice blind Mens Minds! That a Man of his Parts, of his Learning, of his Judgment, Candor, and Generosity in asserting the Truth in other matters, should be so affected with

* It was Conc. Chalced. did that, c. 15. to them, not to all.

32 The Beginning and Progress, &c.

with a meer Imagination of his own, as to maintain that, to do such an Indignity to so glorious a part of the Christian Church, which *St. Gregory Nazianzen* calls *the most Choice and Wisest part of the Church*; and *St. Hierom*, *the Flower of the Church*, which produced so many Glorious Saints of so great Virtue, and adorned with such various and illustrious Graces; produced so many Bishops, innumerable, and amongst them the most illustrious Lights of the Church, both for Virtue and Learning; was so much respected not only by the People, but by the best of the Christian Emperours, and approved and favoured by the most Eminent Bishops of the Church, and hath so many Testimonies of their Excellence by Persons of the greatest Credit and Reputation, and deserved so well in many respects; that such a Man, for the sake of a Phansie of his own, should set up a *Chemnitius*, a prejudiced Adversary to them; and *Eunapius*, a Pagan Adversary to the Christians, against such a Cloud of Witnesses, and so wrest & strain the Holy Scriptures, and thereby so expose himself to just Censure, is one of the most remarkable Instances of the Mischief of Prejudice that I can think of: an Edifying instance to make all Men, good Men, learned Men, and wise Men, jealous of themselves, and cautious that they do not impose upon themselves; not to do God Service: for he needs no such Shifts, nor is at any time pleased with them.

O F

OF THE
ESSEANS,
OUT OF
JOSEPHUS.

THERE are *Three Sects* of Philosophers amongst the *Jews*, [of long Continuance and Antiquity.] One, is that of the *Pharisees*; another, of the *Sadduces*; and the third, of the *Esseans*, which is the most Famous of the Three. The *Esseans* are *Jews* born, but live in the greatest *Union* together imaginable: They consider all *Pleasures*, as *Vices* that are to be avoided; and esteem *Continence* and *Victory over Passions*, as the greatest *Virtues*. They reject *Marriage*, and account other Mens Children put to them to be taught, whilst young, as their own Kinsmen; whom they diligently instruct in their *Manners* and *Opinions*; not
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for that they condemn Marriage and Propagation of Mankind, but to avoid Womens Incontinence: for they think that none of them keep themselves true to one Man. Also, they contemn *Riches*, and all things with them are *Common*, and no Man amongst them is Richer than other. And they have a *Law* amongst themselves, that whosoever will embrace their Sect, he must make his Goods Common: for so, neither any amongst them seems abject for Poverty, nor any great for Riches; but they have, as it were, all equal Patrimonies, like Brethren.

“This is a Custom worthy Admiration, and such as is not to be found amongst any other; either *Greeks*, or *Barbarians*, that make account of Vertue, which they have *practised from all Antiquity*.

They account it a Shame to anoint the Body with Oyl; and if any Man, though against his Will, be anointed therewith, they use all diligence to wipe it away: And they account themselves fine enough, if their Cloaths be white.

They have amongst them *Stewards* to oversee all things for their Common Benefit; who are chosen from amongst themselves by a Common Consult. Their *Revenue* is distributed according to the Need that every one hath. They have not one certain City, but are dispersed in many

many *Cities*; and if any of their Sect, though a *Stranger*, come to them from another Place, they give him any thing they have, as if he were their ancient Acquaintance. In like manner they go boldly to those whom they never, in their Lives, saw before, as though they were familiarly acquainted with them: And therefore when they take a Journey, they only arm themselves against Thieves, and carry nothing with them else. In every City there is one appointed, whose Office is [to entertain Strangers] to *receive* and *lodge* those of their Sect that come thither; and to see that they neither want Cloaths, nor any thing else necessary for them. All *Children* under Government, brought up by them, go apparelled alike; and they never change their *Apparel* nor Shoes, except they have worn out their first Apparel. Amongst themselves they neither Buy nor Sell; but every Man that hath any thing which another wanteth, giveth him it, and taketh that of him which himself needeth; yea, every one of them may take any thing he hath need of, from whom he pleaseth, without any Change.

“Above all, towards God they are very Religious. They attribute to Him the Government and Disposition of all things. They say that the *Souls* of Men are immortal; and all the uttermost of their Endeavour and Delight is to maintain Justice and Equity. They send
b 2 “their

“their *Offerings* unto the Temple, yet *Sacrifices* they not with other Men, by reason they use more sacred and different Ceremonies; for which they are secluded out of the Common Temple, and Sacrifice apart. Otherwise, they are Men of most composed Behaviour.

Before the Sun rise they speak of nothing but Holy things, and then they make certain *Vows* and *Prayers*, after the Custom of their Countrey, as it were, praying that God would please to make it rise upon the Earth.

After this, every one is dismissed to *work*, or practice the *Art* he knoweth: And when every one hath diligently laboured till *Eleven* a Clock, they all *meet together* again, and being covered with Linnen Cloaths, they *wash* their Bodies with cold Water; and having thus purged themselves, they go to their Cells, into which no Man that is not of their Sect is admitted. And then they come to *the Refectory*, as into a Holy Temple, where, all sitting down with *Silence*, there is set before every Man, in order, a Loaf of *Bread* and a little Mefs of *Pottage*, all of one sort. Before they eat, a Priest giveth Thanks, and no Man may eat any Meat till his Prayer be made to God. Likewise, when Dinner is ended they pray again; for both before and after they give Thanks to God, the Giver of all: And then putting off the Apparel, as Sacred, they apply them-

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themselves to their *Work* till Evening. At *Supper* they do, as before, causing their Guests to sup with them, if by fortune any come. Their House is never troubled with Cries or Tumults; for every one is appointed to speak in his turn; so that their Silence produceth respect in Strangers. The Cause of this Moderation, is, their continual Sobriety, and that every one is limited how much to eat or drink.

And although that in all other Matters they are ruled by their *Superiour*, yet in these two, to wit, *Compassionating* and *Helping*, they may do as they think good: for every one may, when he pleases, help those whom he thinketh deserve Help; and, when he pleaseth, give Meat to them that are in Need. Yet may they not give any thing to their *Kindred*, without the Leave of their *Superiour*.

They take great care to suppress their *Anger*; they keep their *Promises*, and maintain *Peace*; and People account every Word they speak of as much force, as if they had bound it with an *Oath*: And they shun *Oaths* worse than Perjury; for they esteem him a Lyar, who is not to be believed without he call God to witness. They study diligently *Ancient Writers*, chiefly gathering out of their Writings what is most convenient for the Soul and the Body: Out of them they learn Remedies for Diseases, and the Virtues of Herbs, Stones, and Metals.

Those who are desirous *to be of their Order*, do not strait-way converse with them; but, for a Year before, live out of the College, and have the same Diet, a little Hatchet, and such a Girdle as is before spoken of, and a white Garment; But, at the Years end, if they perceive such a Person to be continent, they give him a Diet more agreeing with their own, and he is permitted to wash himself in cold Water, to the end to purifie himself; yet he is not admitted in common amongst them, till for Two Years more they have observed his Life and Manners: And, at last, when he is thought worthy, he is admitted to their common Company. But before he is received to the common Table, first he is *to protest* solemnly to honour and serve God with all his Heart; to observe Justice and Fidelity towards all Men; never willing to hurt any Man, nor injure any for another Man's Command; but always to hate the Wicked, and assist the Good; to keep his Faith to all, but especially to his *Superiours*; because they hold their Power from God. To which they add, that if he be put in Authority over others, he never will abuse it, to the Prejudice of those who are under him, and neither exceed the rest in Apparel, nor any other ambitious Pomp: that he will always love the Truth, and severely reprove Lyars: and that he will keep his Hands and Soul pure from all Theft and unjust Gain: and

and that he will not conceal any Myſteries, or Secrets of their Religion, from his Companions, nor reveal them to any Strangers, although he ſhould be threaten'd thereto by Death. Adding moreover, that he will never deliver any Doctrin, ſave that which he hath received; and diligently preſerve the Books, as well as the Names, of thoſe from whom they received it. Theſe *Proteſtations* they oblige thoſe to take ſolemnly, who enter into their Order, to the end to fortifie them againſt all Vices.

Thoſe of the Society who tranſgreſs notoriously, they *thruſt out of their Company*: And who-ever is ſo puniſhed, for the moſt part dieth a miſerable Death; for, it being not lawful for him to eat with any Stranger, he is reduced to feed on Graſs, like Beaſts, and ſo he periſheth through Famine. For which cauſe oftentimes they are moved with Compaſſion to receive many into their Order again, when ready, by Famine, to yield up the Ghoſt; judging them to have endured Penance enough for their Offences, who, with Famine, were almoſt brought to Death's door. They are very ſevere and juſt in *their Judgments*; and to decide any Matter, there is never fewer of them than an Hundred, and that which is by them agreed upon is irrevocable. Next after God they reverence *their Law-giver*, inſomuch, that if any one revile him, they forthwith condemn him to Death.

They take it for a great Duty to obey their Elders, and what is appointed by many ; so that if Ten of them sit together, no Man of them must speak, without he be licensed thereto by one of the Company. They account it a great Civility to be in the midst of the Assembly, or on their right hand.

And they are more severe than any other Jews in observing the Sabbath ; for they do not only abstain from dressing Meat (which they dress the Evening before) that Day ; but also, they may not remove any Vessel out of its place, nor satisfy the Necessities of Nature.

Upon other Days they dig a Pit, a foot deep in the Ground, with the Hatchet which (as we before said) every one, at his Entrance into their Order, hath given him ; and then covering themselves diligently with their Garment, as if they feared to be Irreverent to the Light of Heaven ; in that Pit they ease themselves, and then cover their Ordure with the Earth they took out of the Pit : and this they do in the most secret places. And though this purging of their Bodies be natural, yet do they, by washing, purifie themselves after it, as after great Uncleaness.

Furthermore, amongst themselves they are divided into *Four Orders*, according to the time which they have continu'd this Exercise of Life : and they that are Juniors bear such respect to their

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their *Seniors*, that if they do but touch one of them, they are obliged to purifie themselves, as though they had touched a Stranger.

They are *long liv'd*, so that most of them live an Hundred Years; which I judge is, by reason of their well-ordered Diet, and their Temperance.

They contemn *Adversity*, and by Constancy and Fortitude triumph over Torments. They prefer an honourable Death before Life. The Wars which the *Jews* made against the *Romans* shew'd what invinsible *Courage* and Hardiness they have in all things; for they suffered the Breaking of the Members of their Bodies, Fire and Sword, and all kind of Tortures, rather than be brought to speak the least Word against their Law-giver, or to eat Meats forbidden. They could not be forced to any of these, neither would they entreat the Torturers, nor shew any Sorrow amidst their Torments. Yea, in the midst of their Pains they scoffed at their Tormentors, and joyfully yielded up their Souls, as though they hoped to pass to a better Life.

For it is an *Opinion* amongst them, That the Body is mortal and corruptible; but the *Souls* remain ever immortal; and being of a most pure and ethereal Substance, wrap themselves in Bodies, as in Prisons, being drawn thereunto by some natural Inclination: But when they are delivered out of these carnal Bonds, then presently,

sently, as freed from a long Bondage, they joyfully mount into the Air. And of the Good Souls they say, as did the *Grecians*, that they live beyond the Ocean in a place of Pleasure, where they are never molested with Rain, nor Snow, nor Heat; but have always a sweet and pleasant Air. But the Wicked Souls (as they say) go into a Place very tempestuous, where there is always Winter Weather, always Lamentations of those who for ever are to be punished. For I judge that the *Greeks* are of this Opinion, when they say there is an Isle for the Virtuous, whom they call *Heroes* and *Half-Gods*; and that the Souls of the Wicked go to a Place in Hell, where it is feigned, that some are tormented, as *Sisyphus*, *Tantalus*, *Ixion*, and *Titius*. Those *Esseans* also believe that they are created Immortal, that they may be induced to Vertue, and averted from Vice; that the Good are rendred better in this Life, by the Hope of being Happy after Death; and that the Wicked, who imagin they can hide their Evil Actions in this World, are punished for them in the other with Eternal Torments. This is the *Esseans* Opinion, touching the Excellence of the Soul; from which we see very few of those depart, who have once embraced it.

There are also some among them, who promise to foretell things to come: which Faculty is obtained as well by the Study of Holy Books and

and Ancient Prophecies, as by the Care they take of sanctifying themselves: And their *Predictions* seldom fail.

"They are, at least, *Four Thousand* in Number, who have neither *Wives* nor *Slaves*; "supposing that *Women* are the occasion of "Injustice, and *Slaves* do cause Insurrections; "and living apart by themselves, they serve "one another; and chuse out certain upright "Men among the Priests, to gather the Fruits "and Revenues of the Land, to the end they "may be maintained and nourished thereby. "In a Word, they follow the same Course of "Life that they do, who are called *Plisti* among "the *Danes*.

There is another sort of *Esseans*, agreeing with the former, both in Apparel, Diet, and kind of Life, and Observance of the same Laws and Ordinances; only they differ in the Matter of *Marriage*: Affirming, that to abstain from *Marriage* tends to abolish Man-kind. For (say they) if all Men should follow this Opinion, presently all Man-kind would perish. Notwithstanding, these People use such Moderation, that for Three Years space they observe the Women they intend to Marry; and then, if they appear sound enough to bear Children, they Marry them. None of them lye with their Wives when they are with Child; to shew that they do not Marry to satisfy Lust, but to have Children.

Children. When their Wives wash themselves they are covered with a Garment, as the Men are: And this is the Manner and Custom of this Sect.

OF THE
ESSEANS,
OUT OF
PHILO.

'TIS a strange and lamentable thing to consider, what a continual *Faintness*, and how much *Listlessness*, we find in our selves to those things which we should prosecute with the greatest *Vigour*, as being the nearest *related to us*, and most *proper for us*: 'Tis this *Sluggishness* which putrefies all the Seeds of *Integrity*, that are in our Natures. On the contrary, we have an unsatiable *longing after* and *desire* of those things of which 'tis fitting we should be divested. Hence it is that both the *Sea* and *Land* are full of *Wealthy*, and *Vain-glorious*, and *Voluptuous* Men. Whereas the Number of *Wise*, and *Righteous*, and *Good* Men, is very small. But though that which is small is rare, yet it is not

not quite not existing in Nature. This both *Greece* and the *Barbarous* Countries can attest: For, in *Greece* did flourish those who were truly call'd the *Seven Wise Men*, (besides whom, others also, as is very probable, flourish'd, both before and since them) whose Memory, inas-much as they were the *Ancienter*, has not vanish'd; though, the Memory of the *later* of them, through the great Neglect of their *Contemporaries*, lies in Obscurity. And in other Kingdoms were many *Ancients*, venerable both for their *Actions* and *Discourses*, even numerous *Armies* (if I may so say, because of the difficulties of Vertue) of Good and Excellent Men. Such among the *Persians* are the *Magi*, who diving into the Works of Nature for the Knowledge of the Truth, are quietly, by much Leisure and Opportunity, instructed in Sacred things; and do also teach others the Divine Virtues by clearer Demonstrations. Such also among the *Indians* are the *Gymnosophites*, who, besides *Natural Philosophy*, apply'd themselves to *Moral Philosophy*; and made their whole Life a Demonstration of Vertue.

Neither does *Palestine* and *Syria* want their share of *Excellent Vertue*; for there no small part of a Numerous sort of *Jews* does dwell: for there are some there which are called *Esseans*, in Number (as I think, for I can't be exact) above *Four Thousand*: They have their

their Denomination from *Holiness*, in the *Greek* Dialect ; for although they have the best and most *Worshippers*, yet they sacrifice no *Creatures* ; but they are ambitious to prepare their Minds so, as that they may present their Thoughts in a fit Temper to be consecrated, and as becomes Holy Men.

They dwell only in little *Villages*, avoiding *Cities* and great *Towns*, because of the Immoralities of the Inhabitants of such Places, being very sensible that *Souls* receive an incurable Wound from the *Conversation* of such Men ; just as our *Bodies* imbibe a *Disease* from *corruptive* Air. Some of them Till the Ground, and others follow such Arts and Trades as are of use in Times of *Peace*, and by which they may be helpful to their Neighbours.

None of them hoard up Gold and Silver, or possess great Estates of Land out of Covetousness of Revenues ; but they are all contented with what will just supply the Necessities of Life. These are the Persons that, of *almost* all Men, keep themselves *Monyless* and *Estateless*. These are very *Rich* by their Industry, and, indeed, more *Wealthy* by their wise Institution, than 'tis possible that those whose Minds stand in need of the Favour of Fortune should be, or their own voluntary choice of only what is just necessary can make them Poor. These are they who look upon a Temper, which makes
a Man

a Man need very little, and be soon satisfy'd, to be true Affluence, and a brave Estate; as indeed it is.

You can't find a *Gun-Smith*, or a *Cutler*; not one that makes *Arrows*, or *Darts*, or *Javelins*, or *Daggers*, or a *Head-piece*, or a *Breast-plate*, or a *Shield*; or, indeed, any of those Trades amongst them which work upon *Arms*, or any *Instruments* which belong to *War*; or upon any of those things which promote or tend to the Promotion of *Vice* in *Peace*. They own no Use to be in *Merchandise*, or *Taverning*, or keeping *Publick Houses*, or *Navigation*; for they avoid all Provocations of Covetousness.

There is not one amongst them a *Servant*; but they are all Free-Men, and wait upon one another mutually by turns; and they condemn *Masters*, not only as *unjust* Persons that lay Holiness wast; but as *impious* ones too, who destroy the Establish'd *Law of Nature*; for she, like a *common Mother*, hath brought us forth, and bred us all up alike, as *Natural Brethren*, having made us not only *Nominally*, but *Really* Brethren. But that treacherous Principle, *Covetousness*, (which prompts us easily to overlook one another) has made a Breach in this *Universal Alliance*, and wrought in us *Strangeness* instead of *Familiarity*, and *Enmity* in the place of *Friendship*.

They resign the *Logical* part of Philosophy, as being not necessary in order to the Acquisition

quisition of Vertue, to *Word-Hunters*; and the *Physical* part of it, (so much only excepted as proves the *Existence* of *God*, and the *Genesis* of the *Universe*,) as that which exceeds the Comprehension of Humane Nature to those who affect to prattle at random about *Sublime things*. But they take a great deal of pains in cultivating the *Moral* part thereof, making great use of some *Traditional* Laws of their *Fathers*, which encourage the Soul mightily in its prosecution of *Heroick Vertue*: and, indeed, they are such Laws, as 'tis impossible for a Humane Soul to discern and think of without some *Divine* Instruction. These they teach on *Seventh Days*, (besides other times) with extraordinary Care, and in very excellent Methods; for the Seventh Day is reckoned *Holy* by their Laws; and in it they abstain from all other Business, and go to their *Sacred* Places, (which they call *Synagogues*) where the *Young Men* sit in their Orders, according to their different Ages, below the *Elders*, and hear attentively and reverently with all befitting Decency. When they are fate, one of them takes the Books and reads; and then another of the most *Experienc'd* reads, passing by those things which are not so practical and thorowly known: Part of their *Philosophy* they communicate by *Signs*, [or *Riddles*,] [or *Hieroglyphicks*,] in Imitation of an ancient Custom. The Subjects of their Instruction are, *Sanctity*,
Righteousness,

Righteousness, Oeconomy, Polity, the Knowledge of Helps to, or Hindrances of the Truth, the Differences between things really Good, and really Bad, and things that are Indifferent; the Choices of things which ought to be chosen, and Avoidances of contrary things; making use herein of Three general Terms and Canons, (viz.) Φιλόθεον, *or the Love of God; Φιλάρετον, or the Love of Vertue; and Φιλάνθρωπον, or the Love of Man.* Of the first they give infinite Demonstrations, Namely, a continued Series of *Chastity* through the whole Life, refraining from *Oaths* and *Lies*, and a steady Belief that the *Deity* is the Authour of all Good things, but of nothing that is Evil. For Evidences of their *Love of Vertue*, (which was their Second general Canon) they prescrib'd *Freedom* from *Love of Money*, *Freedom* from *Love of Glory*, and *Freedom* from *Love of Pleasure*, *Contenance*, and *Patience*; also *Needing but little*, *Simplicity*, *cheap and spare Diet*, *Freedom* from *Swellings of the Mind*, *regular Obedience*, and *Stability*, and all other *Habits* of the like Nature. For Indications of their *Love of Man*, (which was their third general Canon) they taught *Benevolence*, *Equality*, (which is better than the highest Pretences in Words) and having all things *Common*; of which it may not be unseasonable to speak briefly.

In the first place then, you must know, no one has a *House* of his own, but what does as equally belong to all; for, because of their co-habiting together in Multitudes, their Houses are open to all Comers from other Parts, in case they are those that like the same way of Living. They have all one *Refectory*, common *Banks* and *Expences*, and common *Cloaths*, common *Victuals*, and common *Lodgings*. One common united *Roof*, and one and the same common *Diet* and *Table*, is what you can't find amongst any others [of them,] and perhaps no where else at all.

In the Evening, when they have received their *Hire*, they don't keep it to themselves, but bring it and cast it in, in the midst, before all, for the common Benefit of those who want to make use of it. Those also that are *Sick* are not neglected, because they are not able to help themselves, having *common Banks* laid up in readiness for the *Healing the Sick*, so that they may be at extraordinary Expence on such extraordinary Occasions without fear. They revere, honour, and take great Care of their *Elders*, maintaining and cherishing them in their *Old Age* by their Manual Labour, and many other means, in all Plenty and Security.

OF THE
THERAPEUTS.
OUT OF
PHILO.

HAVING spoken concerning the *Esseans*, who were zealous of, and studiously exercis'd in an *Active* Life, more exactly than all, or, to speak indeed more tolerably, than very many others: I come now, keeping close to the thread of my Design, to speak as much as is *true* and *pertinent* concerning those who have embrac'd a *Contemplative* way of Living: And here I shall add nothing of my own to set off my *Narrative*, as *Poets* and *Orators*, whose ends of Writing are mean, and who are at a loss for good and excellent Matter: 'Tis Truth, and that only, which I unfeignedly love and salute, how unwelcome soever this Method may be to the *Artificial* Speaker. But in my *Entrance* on this Subject, I find a great *Contest* with my self; however, the Greatness of the Vertue of those Men ought not to be the

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Cause

Cause of Silence in those, who don't think it fair that what is admirable should be conceal'd.

What the Purpose of these *Philosophers* was, their very Name discovers; for they are called *Therapeuts* and *Therapenteesses*, from Θεραπεύω, either from *Healing*, and more truly than other *Physicians*, since they profess a nobler *Medicinal* Art than that profess'd in the City; for that only heals *Bodies*, but this cures *Souls* of Diseases very severe and hard to be cur'd; *Souls* beleagu'r'd and oppress'd with *Pleasures* and *Lusts*, *Griefs* and *Fears*, *irregular Desires*, and *Follies*, and *Iniquities*, and an infinite Multitude of other *Passions* and *Vices*: Or from *Worshipping*, because they have been taught by Nature and Holy Laws to worship the *Being* which is *Better* than *Good*, and *Simpler* than *One*, and *Ancienter* than *Unity*.

Those that enter upon the way of *Living* which the *Therapeuts* use, don't do it out of Custom, or at the Instigation of any Persons; but because they are ravish'd with an *Heavenly* Love, and struck powerfully by the Deity, and feel Spiritual Exultations of Joy in their Souls, and will not be at rest till they see the Object they long for: Wherefore, because through their desire of an Immortal and Blessed Life, they reckon themselves Dead to this Mortal Life, they leave their *Estates* to their Sons, or Daughters, or any other Relations, making them their Heirs cheerfully, and with a free Mind: Those

of

of them which have not Relations, leave them to their Friends and Acquaintance. The *Greeks* celebrate *Anaxagoras* and *Democritus*, because they, being smote with the Love of *Philosophy*, let their Estates be devour'd by Sheep. I admire those Men, because they themselves were above Riches: But, How much better were those, who, not suffering their Estates to be devour'd by Cattle, apply'd a Remedy to the Needs of Men, and made the Indigent Rich? for that was an inconsiderable (not to say Mad) Act, for which *Greece* admir'd those Men: But this is a sober Custom, which shews much Consideration, Prudence, Humanity, and Sweetness of Disposition. What can Enemies do more than devour and make the Countries of their Enemies bare of *Corn*, *Fodder*, and *Trees*, that being brought into the straits of Necessity, they may yield. Just thus did *Democritus* serve his Kindred, contriving, as it were, with his own Hands Streights and Poverty for them, not designedly perhaps, but by not fore-casting and having in his Eye the Benefit of others: How much better are these, though the Efforts of their Affections for *Philosophy* were not less than his. These preferr'd an extensive Concern and Generosity of Mind before Contempt of their Friends, benefitting others with their Estates, and not making a corrupt use of them, that they might benefit both themselves and others; others, by

ample Estates; themselves, by *Philosophizing*; because the Cares of *Money* and *Lands* devour much Time: But 'tis an excellent thing to be frugal of Time, since, as the Physician *Hippocrates* said, *Life is short, but Art long*. But to proceed in our Narration.

When they quit their Estates, and are no longer caught by any Baits, they depart without ever turning back, and *leave their Brethren, Children, Wives, Parents, numerous Relations, friendly Intimacies and Engagements*, and the *Countries* in which they were bred and born; because *Custom* and *Familiarity* are very attracting, and have the greatest Power to ensnare. And when they do thus, they do not remove into another City, like miserable, unfortunate Servants, who, instead of Exchanging *Slavery* for *Liberty*, only exchange their Masters; for, indeed, such are they, who part with one Estate, to purchase another in some other City; for every City much inhabited (though it be govern'd by Good Laws) is full of unspeakable Tumults and Hurries, which any one that is once led by Wisdom can't away with: But they live and exercise themselves without Walls, in Gardens and By-Fields, seeking after *Solitude*, not out of a morose affected Disgust against Men; but because they are sensible Mixtures are unprofitable and hurtful, by reason of the Dis-agreeableness of their Manners.

This

This sort of Men are *in all parts* of the habitable World; and, indeed, 'twas but fitting that both *Greece* and the *Barbarous World* should partake of this perfectly good Sect.

They abound in *Egypt* in every one of their Provinces, and especially about *Alexandria*: But the *principal* of *them* retire, as to their own Countrey, *from all Parts*, to a *Colony* of *Therapeuts*, at a commodious Place about the Lake *Maria*, situate upon a little rising Hill, and very convenient both for *Security*, and good *Temperature of Air*. As for *Security*, that Place is best which is surrounded with Neighbouring Villages and Cottages: And as for good, well-tempered Air, continual Gales, which proceed from a Lake that lies open to the Sea, and that part of the Sea which is nigh furnish them with that; for the Sea sends fine, thin Gales, and the Lake, which lies open to the Sea, thick, fat Gales; which two, so curiously mingled together, make a very Healthy Air.

The *Houses* in which they live together are very mean and slight, and just serve for Defence against two very necessary things, the *Scorching* of the *Sun*, & the *cold Crudeness* of the *Air*: But they are not near together, as the Houses in the Cities; for Neighbourhoods are troublesome and ungrateful to those who court Retirement: Neither are they far distant from each other; because they love Communion and Society together,

ther, and that they may help one another if they should be set upon by *Thieves*.

In every House they have an *Oratory* to themselves, call'd a *Sanctuary* and *Monastry*; in which, alone by themselves, they celebrate the *Mysteries* of a *Sacred* Life, never bringing thither any such thing as Meat, or Drink, or any other things else which are necessary for the Repairs of Nature's Decays; but only *Laws*, and *inspired Oracles*, which were spoken by the *Prophets*, and *Hymns*, and other things by which *Knowledge* and *Piety* are encreased and perfected. They always preserve an uninterrupted *Remembrance of God*; so that even in their *Dreams* their Fancies form and present them with no other Images, but the Beauties of the Divine Powers. Hence many speak out in their *Sleep*, and whilst they are dreaming do interpret the venerable Decrees of the Holy Philosophy. They are us'd to *Pray* twice every Day, viz. *Morning*, and *Evening*: When the Sun rises, begging due *Composedness*, *Illumination*, and *Gentleness of Mind*, and that their *Mind* may be fill'd with *Heavenly Light*: When it sets, they beg that the *Soul* may be quite eas'd of the *Tumour* and *Vanity* of the Senses and Objects of Sense, and that being fix'd in her own Sanhedrim and Consultory, she may trace the Tracts of Truth. All the space of Time between the Morning and Evening, they give themselves to

Exercise:

Exercise: For reading the most *Holy Scriptures* they Philosophize, *Allegorizing* the Philosophy of their Ancestours: For they interpret the Composure of a plain literal Sense, as the Symbols [or Signatures] of a secret or concealed Nature, by probable Conjectures. They have also Composures of Ancient Men, who, being the principal Promoters of this Sect, have left Monuments of this Model in their Allegories, which they make use of as certain *Archetypals*, imitating the Manner of their Design; so that they don't only contemplate. Moreover, they also make *Songs* and *Hymns* upon God, of all sorts of Measures and Tunes, to which they are obliged to prick the Graver sort of Notes. *Six Days* together every one of them apart Philosophize by themselves in their Cells, never going over the threshold, nor so much as peeping out; but on the *Seventh Days* they meet together in a common Body and sit down together in Order, according to their Age, in a very decent Posture, keeping their Hands out of sight; to wit, their right Hand between the Breast and their Chin, and the left Hand upon the Cavity of their right Side: The Eldest and Expertest of them, when he is come, discourses to them with a fix'd Eye, and a stedy Voice, with Reasoning and Wisdom, not affecting out of Ostentation Excellency in Words, like *Oratours* and *Sophisters*; but with great Searchingness of Thought, and Accuracy

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Accuracy of Interpretation, which does not sit upon the tip of the Ears, but by hearing goes into the Soul, and continues its fix'd Dwelling-Place there. All the rest hear the Exhortation with Silence, signifying their Approbation only by Motions of their Eye or Head.

The common *Temple*, in which they meet together on *Seventh Days*, has Two Inclosures; one being allotted for the *Men*, call'd Ἀνδρῶν; the other for *Women*, call'd γυναικῶνίτις; for the Women ordinarily hear together with them, having the same Emulation and Purpose. The Wall which parts the Enclosures is built about three or four Cubits high from the Pavement, like a Fortrefs, being higher tip open to the top. By this Contrivance the Female Sex preserve that Modesty which becomes them, and hear well enough as they sit in the Auditory, because nothing hinders the Voice of the Speaker.

They first lay *Temperance* in the Soul, as it were for a Foundation, and raise a Superstructure of other Vertues upon that. Not one of them uses any Meat or Drink before Sun-set; for they reckon the Exercise of Philosophy worthy of the Day; but Bodily Necessities to belong to Darkness: Wherefore, they bestow their Days upon that, and some small part of the Night upon these. Some of them having a peculiar Desire after Knowledge raised in them, forget to *Eat* for Three Days together: And others are

are so luxuriously and deliciously cheered and feasted by Wisdom, supplying them liberally with Sentiments, that they withstand their Appetites double that time, and hardly taste the least necessary Food for Six Days together, being us'd (as they say of a certain sort of *Grashoppers*) to be fed by Air; for their Singing makes Want very easie.

And because they reckon the *Seventh Day* all Holy and all Festival, they vouchsafe it a peculiar Honour; for after the Care of the Soul, they anoint the Body also, allowing it Relaxation, just as they do their Cattle, from continual Toyl. They eat nothing that is costly, but feed upon *cheap* Bread, and Salt: Those of them that live *deliciously*, dress it with Hyssop. Their *Drink* is Spring-Water. Thus they appease those Two *Tyrannesses*, Hunger and Thirst, which Nature hath placed over [or under] the Mortal kind, bringing nothing to allure them, but only such things as are needful, without which 'tis not possible to live. For this Reason they eat that they may not be hungry, and drink that they may not thirst; but they avoid *Fulness* and *Satiety*, as the Enemy and Traitour both of Soul and Body.

Covering being of Two kinds, namely, *Cloaths*, and a *Dwelling-Place*; (having acquainted you that their *Dwellings* are mean, made without Art, of what-ever comes to hand, and only for use)

use) I come now to acquaint you, that their *Raiment* also is very mean, worn only for Defence against Cold and Heat: They have a *thick Cloak* over some *rough Skin* or other, in Winter; and in Summer, a lighter short Garment over their Shoulder, or *Linnen*. They also exercise themselves to a perfect Freedom from all Arrogance and Vanity, knowing very well that Falshood is the beginning of Tumour, and that Truth is the Source of the Avoidance of vain Pomp and Ostentation; and that both these have the Nature of their different Spring and Fountain; for from Falshood flow numerous and divers *Idea's* [or kinds] of Evils; but from Truth, a great Abundance of both Humane and Divine Goods.

The manner of their *Feasting* is thus; For Seven Weeks together they assemble together, which they do not only out of Respect to the Number *Seven*, but also to the Power of it; for they know it to be a chaste and Virgin Number. This Festival is a Preparatory to the greatest Feast, (*viz. Pentecost,*) so called for its belonging to the Number *Fifty*, which is the most Holy and Natural Number, because of the Power of a right-angled Triangle, which is the Principle of the Production of all things. When they are met together, array'd in White, as soon as the *Ephemerents*, (for that is the Name they call their Beadles by) give the Sign, all of

of them, before they sit down to eat, standing in a very decent Order, with all Gravity, do, with their Eyes and Hands lifted up to Heaven, (their Eyes, because they have been taught to see things so worthy of Veneration; their Hands, to signify that they are not guilty of Eating any Food before, out of pretence of Necessity) pray to God that their Banquetting may please Him, and be according to his Mind, or [according to understanding.] The *Seniors* sit down according to their *Admissions*; for they don't reckon those who have liv'd many Years, and are very Ancient, the *Seniors* there; but, on the contrary, they look upon them as Young Children, if they have but lately been enamour'd with that way of Living; but they count those who began betime, in the Flower of their Age, to betake themselves to the *Contemplative* part of Philosophy (which, indeed, is the best and Divinest part) their *Seniors*, though their Youth be not yet expir'd. The *Women* also are at the Feast with them, many of which are very Ancient, and Virgins out of pure Love to *Purity*, not out of Necessity, as some of the *Priestesses* amongst the *Greeks*, who live so upon that Account, rather than out of free Choice: No; these live so because of a true Zeal for, and desire of Wisdom; for, having a fervent desire to live by Wisdom, they make no account of Bodily Pleasures; neither do they desire *Mortal*,
but

but *Immortal* Off-springs, which only a Soul that truly loves God is able to bring forth out of its self; for 'tis God who has shed into it the *Intellectual* Rayes of the *Father*, by which 'twill be able to contemplate the Decrees of Wisdom. When they sit together, the Men sit on the Right hand, and the Women on the Left. If any one supposes that softer *Seats* than ordinary (though not so costly) were prepared for such Noble, Virtuous Exercisers of Vertue; let him know, that they have cheap sort of Carpets made of some Leaves and Barks of Trees that grow there, on which they lean a little; for they remit something of the hard way of Living that the *Lacedæmonians* use; though, in all respects, they study *Frugality*, and have a strong *Antipathy* against the *Philtres* of Pleasure. They are not waited upon by *Slaves*; for they look upon the keeping of Servants to be a Custom against Nature; for she made and brought forth all Men free. But the Iniquity and unreasonable Covetings of those who have affected *Inequality*, the Ring-leader of all Mischiefe, have brought Camps into the World, and set the stronger Men on Fire, to exert their Strength against the Weak. Here, as I said, is no Servant; but Free-Men give all necessary Attendance, which they do heartily, and with all readiness, even to the Prevention of Request; for the Juniors of the Company, which are appointed from

from Meal to Meal, do, with all Diligence, serve those who have arrived to a great pitch of Virtue, (just as Natural Sons do, with great Pleasure and Emulation, serve their Parents) reckoning these their common Parents to be nearer related to them than their Parents by Blood, since nothing is nearer than *Integrity* to those who have right Minds. Those that wait come with their Garments loose about them, lest there should be the least Appearance of Servility amongst them at this Feast. I know some will laugh at the Hearing of this; but they are such as do those things for which they ought to weep and lament. At those Feasts no *Wine* is brought in, but only very clear *Water*; cold Water for the most, and warm Water for the Tenderest of the Old Men. Their Table is pure from all *Bloody Creatures*; Loaves are their *Meat*, and Salt is their *Sauce*. The most dainty of them, indeed, make it more palatable with *Hyssop*; for Right Reason charges them, like *Priests*, to sacrifice *Sacrifices* without Wine, and to live upon them; for *Wine* is an incentive of Folly, and *chargable Dishes* provoke Lust, which is the most Insatiable of all Beasts. And so much for the First part.

After the Guests are sat in the Orders fore-mentioned, the *Waiters* do stand decently in Order, ready to serve. There is no *Drink* brought, but every one calls for it as he wants it;

it; and, which is more than any thing already mentioned, no one dares *Belch*, or fetch his Breath indecently: But some body either offers a Query upon some place of the *Holy Scriptures*, or solves something propos'd by another without any Solicitude about the manner of the Solution; for not one amongst them desires Fame by fine *Speaking*: But every one loves to see another more exact; and when they see him so, not to envy him, though they are not so accute themselves. They have all the like Desire to learn. Sometimes one of them takes more time when he teaches, repeating and dwelling upon what he says, that he may imprint his Notions on their Souls; for, many times, the Mind of the Auditors being not able to keep pace with the Interpretation of one that speaks too closely, or too fast, falls short of comprehending what is said; the rest look with their Faces upright upon him who speaks, in one and the same Posture, and give Notice of their Understanding and Comprehending what they hear by a Nod, or a Look. They discover their Commendation by the continued Cheerfulness of their Aspect; but a Doubt is signify'd by a stiller Motion of the Head, and their Right hand's little Finger. The *Juniors* also that wait give no less Attention than those that sit at Table. Their Expositions of the *Holy Scriptures* are Allegorical Hints; for the whole Constitution of their Law seems to them

them like an Animal; in which the literal Expressions, are the Body; and the invisible Sense infolded in the Words, the Mind; wherein the Reasonable Soul begins distinctly to consider the Properties thereof, as through the Perspective of the Names, after it (having beheld the admirable Beauties of the Notions, and unveil'd the Symbols) has brought to light the deeper [or more recondite] Sense to those, who, from a small hint, are capable of tracing obscure Truths by the Light of those that are manifest. After the *President* seems to have made a sufficient Discourse, so as that his *Applications* successfully hit what he aim'd at, and the *Attention* of the Auditours perceive his meaning, they all give an *Humm*, thereby signifying that they are pleased, and choose, for the future, to put his Advice in Execution.

After this, he rises up, and sings an *Hymn* in Praise of God, which is either of his own, or some ancient Poets composure; for their Poets have left them Measures and Songs of all sorts; *μετρητά, Trimetres*; *προόδια, Introits*, [or *Processional*]; *ὕμνοι, Laudatory*; *παραπρόδια, Sacrificial*; *μεγάρωμα, Altar-Songs*; *στάσιμα, Stationary*; *χοροὶ, Choral* with *Stanza's* of various Measures; some of which are us'd with their Faces turn'd from, and others with their Faces turn'd towards the Altar: After whom the others, according to their Orders, in a very decent manner,

do also sing, the rest hearing with deep Silence, except when the last Lines, or the short *after-Hymns*, are to be sung; for then they all sing out, both Men and Women.

When every Precentor has finish'd his Hymn, the Juniors bring in the Table, as was just above-mentioned; upon which they have all their *Holy Loaf* of Bread leavened with Salt and Hyssop mingled together. They have Hyssop in the *Hall-Loaf*, out of Reverence to their *Holy Table* in the Church-Porch; for on this Table they have Loaves and Salt without Sauces; the Loaves unleaven'd, and the Salt unmix'd: For 'twas fitting that the simplest and purest things should be allotted to the Principal part of the *Sacra*, as the Reward of the Ministration; and that others should imitate the same, and abstain from those Loaves, that their betters may have them as their Prerogative.

After *Supper*, they keep a *Holy Vigil* all Night. They keep the *Vigil* thus: They all rise together, and in the middle of the Hall make two Choirs; one of Men, and the other of Women; each choosing their Eminentest person for *Musick* for a Precentor; and then they sing some Hymns made in the Praise of God, with variety of Measures and Stanza's, sometimes singing all together, and sometimes alternately, with peculiar Gestures, and dancing about, as those who are struck with a *Divine Fury*. Sometimes they
sing

sing *Proceffional*, sometimes *Stational* Hymns, altering their Postures with respect to the *Altar*, as they see occasion: Then when each of them has been separately and by themselves entertain'd, just as though they had been drinking some Divine Wine, they both mingle together, and make one Choir, in imitation of the Choir at the *Red-Sea*, upon the account of the *Miracles* wrought there, which exceeded the Thought and Hope of the *Israelites*, and made them all in one Company exult, as though they were beside themselves, and sing *Eucharistical* Hymns to God their Deliverer; the *Prophet Moses*, being the *Mens Precentor*; and *Miram* the *Prophetess*, *Precentress* to the *Women*: The Choir of the *Therapents* and *Therapeutesses*, is just like it, singing with different Notes; for the treble Voice of the Women mingled with the Base of the Men, makes a lovely and truly Musical Harmony. Their *Thoughts* are truly fine, their *Words* are fine, and their *Choiristers* are comely: *in short*, the Thoughts, the Expressions, and Choiristers, are all pious and devout. After they have continu'd their Holy Transport till the Morning, they do not feel their Heads disorder'd, or their Eyes heavy; but they are more wakeful than they came; and as soon as they see the Sun rise, with their Eyes and their whole Body towards the East, and their Hands lifted up towards Heaven, they pray for *Lightfomness of Mind*, and *Truth*, and *Ratio-*

nal *Quick-sightedness*. After these Prayers every one of them retreat to their own *Oratories*, to cultivate and traffick in their usual Philosophy.

Since therefore the *Therapents* have embrac'd the *Theory* of Nature, and liv'd together with one *Soul*, and were *Citizens* both of *Heaven* and *Earth*, and were truly commended and conformed to the Father and Maker of all things by *Virtue*, which procur'd them that Friendship which is the truest Honour; do thou, by applying thy Mind to a Prosecution of *Virtue*, which is better than all Prosperity, reach the Top and Perfection of Felicity.

The

*The Judgment and Observations of
Eusebius, Bishop of Cæsarea,
(in his Eccl. Hist. l. 2. c. 16.)
and other Ancient Writers,
concerning Philo's Book of the
Therapeuts, and that they
were Christians.*

MARK (the Evangelist) going into Egypt, is reported to have been the first Publisher there of the Gospel he had written, and to have settled Churches in the very City of Alexandria. And furthermore, that so great a Multitude both of Men and Women, who there embraced the Faith of Christ, professed from the very beginning so severe and so Philosophical a Course of Life, that Philo vouchsafed in his Writings to relate their Converse, their Assemblies, their Eating and Drinking together, and their whole manner of Living.

38 The Judgment and Observations

It is reported that this *Philo*, in the times of *Claudius*, came to be familiarly acquainted with *Peter* at *Rome*, who then Preached the Word of God there: neither is this unlikely. For that Work of his, of which we speak, being by him elaborated a long time after, does manifestly contain all the *Ecclesiastical Rules* which are to this present observed among us. And seeing he describes evidently the *Lives* of the *Ascetæ* amongst us, he does make it sufficiently perspicuous that he did not only see, but also very much approve of and admire the Apostolical Men of his time, who being, as it is probable, originally *Jews*, upon that account did then observe, in a great measure, the *Judaical Rites* and Customs.

First of all therefore, in that Book which he intituled, *Of Contemplative Life*; or, *Of Suppliants*, having professed that he would insert nothing disagreeable to Truth, or of his own Head into that Account which he was about to give, he says, That the Men were called *Therapeutæ*, and the Women that were conversant among them *Therapeutriæ*: And he adjoyns the reason of that Appellation, either because, like *Physicians*, they healed the Minds of those that resorted to them, curing them of their vicious Affections; or because they worshipped the Deity with a pure and sincere Service and Adoration.

Further,

Further, whether *Philo* himself gave them this Name, devising an Appellation agreeable to the Manners and Dispositions of Men; or whether they were really so called from the beginning, the Name of *Christians* not being every where spread and diffused, it is not necessary positively to affirm or contend about it. But he attests that, in the first place, they part with their Goods, saying, "That as soon as they betake themselves to this course of Philosophizing, they put over their Wealth and Possessions to their Relations. Then, casting away all Care of Wordly matters, they leave the Cities, and make their Abode in Gardens and solitary Places; well knowing the Con- versing with Men of a different and disagree- ing Perswasion to be unprofitable and hurtful. Which thing the Christians of that time seem to me to have instituted out of a generous and most fervent Ardour of Faith, endeavouring to emulate the Prophetical severe Course of Life. Therefore in the *Acts* of the Apostles (which contain nothing but the perfect Truth) it is shewed, That all the Disciples of the Apostles selling their Possessions and Goods, divided the Price among the Brethren, according as every one had need, that so there might not be any indigent Person amongst them. For as the Word says, *As many as were Possessors of Lands or Houses sold them, and brought the Prices of the*

d 4 things

40 The Judgment and Observations

things that were sold and laid them down at the Apostles feet: and Distribution was made unto every Man according as he had Need.

After Philo has attested the very same things with these, of the *Therapeutæ*, he adds thus much farther concerning them, word for word, saying, "This sort of Men, indeed, is diffused far and wide over the whole World. For it was requisite that both *Greeks* and *Barbarians* should be partakers of so excellent a Benefit. *Egypt* especially is full of them, throughout all its Divisions; but most of all about *Alexandria*. But from all places, the principal of them retire themselves into a most commodious place above the Lake *Maria*, situate upon a little rising Hill, excellently well seated both for Wholsomeness of Air, and Conveniency of Abiding, as into the Country of the *Therapeutæ*.

Then, after he has described their *Houses*, after what manner they were built, he speaks thus of the *Churches* they have in divers Places. "In every House there is a Chappel, called a *Semnæum*, and *Monasterium*, in which, alone by themselves, they perform the Mysteries of an *Holy Life*. They bring in thither neither Meat nor Drink, nor any Corporal Provisions or Necessaries; but only the Law, and the divine Oracles of the Prophets, and Hymns, and such like; whereby Knowledge and Piety are increased and perfected.

And

And a little while after, he says: "All the interval of time, from Sun rising to the Evening, they spend in *Meditations of Philosophy*: "For reading the Holy Scriptures, they Philo-
"sophize after their Countrey way, and expound
"Allegorically. For they suppose that the
"Words are only Notes and Marks of some
"things of a Mystical Nature, which are to be
"explained Figuratively. They have *Writings*
"of some ancient Persons, who have been here-
"tofore famous Leaders of their Sect, and have
"left them many Monuments of that Learning,
"which consists in dark and secret Expressions,
"which they, using as original Platforms, do
"imitate thereby that Courte of Study.

These, certainly, seem to be the Words of such a Man as had heard some of our Religion expounding the Holy Scriptures. And it is very likely that the Writings of those ancient Persons; which he says they had, were the Gospels and Writings of the Apostles, and certain Expositions of the ancient Prophets, of which sort many are contained both in other Epistles of *Paul*, and also in that written to the *Hebrews*.

Afterwards *Philo* thus writeth concerning the *New Psalms* composed by them. "They do not
"only spend their time in Contemplation, but
"they compose Songs and Hymns to the Praise
"of God of all sorts of Meeter and Musical Verse,
"which they write in grave and seemly Rhymes.

He

42 The Judgment and Observations

He relates many other things of them in that Book I mentioned: But I judged these fittest to be selected and pickt out, in which certain Marks of *Church Discipline* are proposed.

But if any one should think what *Philo* here says to be in no wise proper to the Evangelical Politie, but may be adapted to others besides those I have mentioned; he will certainly be convinced by *Philo's* following Words; in which, if he shall duly weigh the Matter, he will receive a most undoubted Testimony of this thing. Now he writes thus: "Having first laid Temperance, as a certain foundation, they build thereupon the other Virtues. For none of them takes either Meat or Drink before Sunset: for they hold it requisite to spend the Day in the Study of Philosophy, and the Night in making necessary Provision for the Body. Therefore they allot the whole Day to study, but allow a very small portion of the Night for Bodily Provision. Some of them forget to eat for Three Days together, so great is the desire of Knowledge that possesses them. But some others of them are so well pleased with, and feed so richly and deliciously upon the Banquets of Wisdom, which sets before them wholesome Precepts, as a most sumptuous Feast, that they are wont scarce to tast any necessary Food in twice that space, *to wit*, in Six Days time.

We

We suppose these Words of *Philo* to be evidently, and without all doubt, spoken concerning those of our Religion. But if, after all this, any one shall still persist in a peremptory denial of these things; he will, at length, recede from his obstinate difficulty of Belief, being perswaded to submit to such manifest Demonstrations as are no where to be found but in the Christian Religion, composed according to the Rule of the Gospel.

Philo says further therefore, "That among these Men, of whom we speak, there are certain Women conversant, many of which continue Virgins being old; not out of Necessity, like some of those amongst the *Grecian* Priests, but voluntarily preserving their Chastity out of an ardent Affection to and Desire of Wisdom; in the Embraces and Familiarity whereof they earnestly affect to spend their Lives; having despised all Bodily Pleasures, and desiring earnestly not a Mortal Issue, but an Immortal; which that Mind only that loves, and is beloved of God, can of it self bring forth.

After many other Expressions, he speaks yet more plainly thus; "Their Expositions of *Holy Writ* are figurative, by way of Allegories. For these Men suppose the whole Law to be like a Living Creature; the bare Words whereof are, as it were the Body, and the invisible Sense, that lies hid under the Words, resembles the

44 The Judgment and Observations

“the Soul. Which fence this Sect have and do
“make it their Religion earnestly to search into
“and contemplate, beholding in the Words, as
“in a Glass, the admirable beauty of the Mean-
“ing.

There is no necessity of adding farther here
an account of their *Assemblies*, of the *distinct*
Apartments of their Men and Women, and of
their *several Studies* and *Holy Exercises*, now
in use amongst us, more especially about the
Feast of our *Lord's Passion*, when we are wont
to practise them in *Fastings*, *Watchings*, and
attentive *Reading* of *Holy Scriptures*. All
which the Man we have so often mentioned,
does relate in his Writings accurately, after the
same manner in which we only at this time ob-
serve them: Especially he mentions the *Vigils*
of the great Solemnity, the *Holy Exercises* there-
in, and the *Hymns* we are wont to recite. And
how; when one has begun to sing a Psalm har-
moniously and gravely, the rest, silently hearken-
ing, do after sing out in *Chorus*, the latter parts
only of the Verses. “And how throughout
“those Days, lying in Straw upon the Ground,
“they wholly abstain from Wine, (*as he has*
“*said in these express Words*) and eat nothing
“that has Blood in it: *Water* is their only
“Drink, and their Food is *Bread* with *Salt* and
“*Hyssop*.

Farther

Farther he describes the Order and Degrees of their *Governours*, to wit, those who perform the Ecclesiastical Offices; then the Ministrations of the *Deacons*; and, lastly, the *Episcopal Presidency* over all. He that desires to know these things more accurately, may be therein informed from the fore-mentioned History of *Philo*.

It is therefore apparently evident to every one, that *Philo* writing thus, did mean thereby those first Preachers of the *Evangelical Doctrine* and *Discipline*, at the beginning delivered by the Apostles.

Epiphanius, Bishop of Cyprus, concerning the same, Har. 29. § 5.

HAVING said that the Christians were at first called Nazarens, as Act. 24. 5. 2. 22. and for some time Jesseans, whether from the Name of Jesse, or from the Name of our Lord Jesus, because they were his Disciples, he adds: But thou may'st find this in the Writings of *PHILO*, in the Book by him intituled, *Of the Jesseans*, who describing their Politie and Commendations,

46 The Judgment and Observations

tions, and recounting their Monastries near about the Lake *Maria*, he relates it of no other than of *Christians*. For he, when he was in that Region, called *Mariotis*, and was by them themselves conducted to the Monastries of that place, got much Profit by it. For, being there in the Days of *Easter*, he saw both their Lives, and how some lived without Eating all the Holy Week of *Easter*, some Two Days, and some until the Evening. But all these things were done by this Man for the treating of the Subject concerning the *Faith* and *Manners* of the *Christians*.

St. Hierom concerning the same, in his Book de Scriptoribus Ecclesiasticis.

PHILLO the Jew, Born at *Alexandria*, of the Race of the *Priests*, is therefore by us placed among the *Ecclesiastical Writers*, because writing a Book of the first Church of *Mark* the Evangelist at *Alexandria*, he discourseth in Praise of our People, (the *Christians* there) recounting that they were not only there, but also in many

many other Provinces, and calling their Habitations Monastries. Whence it appears, that such was the Church of the first Believers in Christ, as now the Monks endeavour and desire to be, that nothing may be any ones own, *that is*, that none claim a Propriety in any thing, that there be none amongst them Rich, none Poor, their Patrimonies be divided among those who need; that they all attend to Prayer, and Psalms, also to Doctrin, and to Continence, such as *Luke* relates were the first Believers at *Hierusalem*. It is reported, that under *Caius Caligula* he was in some Danger at *Rome*, whither he was sent Legate for his Nation: that when he came a second time to *Claudius*, he there, in the same City, spake with the Apostle *Peter*, and held Friendship with him; and for this Cause also wrote in Praise of the Followers of *Mark*, the Disciple of *Peter* at *Alexandria*.

A little after, recounting the Works of Philo, among the rest, he puts in One Book concerning the Lives of our People, that is, concerning Apostolick Men, of which we have spoken before, which he intituled, Περὶ τῶν Θεωρητικῶν ἰκτων, viz. because they did contemplate Heavenly things, and prayed continually.

Johannes

Johannes Cassianus *concerning*
the same, lib. 2. de Institut.
cap. 5.

IN the Beginning of the Faith there were indeed but few, but those most approved Persons, reckoned under the Denomination of Monks, who, as from *Mark* the Evangelist, of Blessed Memory, who first presided Bishop in the City of *Alexandria*, they received their Rule of Living, did not only retain those Great things, which we read in the *Acts* of the Apostles, that the Church, or Crowd of Believers, at first made so famous, *viz.*

The Multitude of them, who believed, were of one Heart, and of one Soul; neither said any of them that ought of the things, which he possessed were his own; but they had all things Common [Neither was there any among them that lacked: for as many as were Possessors of Land or Houses sold them, and brought the Prices of the things which were sold, and laid them down at the Feet of the Apostles; and Distribution was made unto every Man according as he had need.

But they even built up more sublime things upon them. For retiring into the most secret parts of the Suburbs, they lead a Life of so great
 Rigour

Rigour of Abstinence, that so severe a Profession of Life was an amazement to others. For they applied themselves with so much Fervour to the Reading of the Divine Scriptures, and to Prayer, and to the Work of their Hands, Day and Night, that neither the Appetite, or Memory of Meat, unless after two or three Days, did interrupt them by Hunger of the Body. And they received Meat and Drink, not as what they desired, but what was necessary, and not that neither before Sun-set, that they might conjoin the time of Light with the Studies of Spiritual Meditations, but the Care of the Body to the Night; and other things did they effect more sublime than these: concerning which, he who is not sufficiently informed by the People of the Countrey, may satisfie himself in the *Ecclesiastical History*.

Sozomen concerning the same, i Hist. Eccl. c. 12.

Having spoken of the Glory of the Christian Religion, by reason of the Virtue of its Professors, and of the Confessors then living, and of the Famous Bishop Spiridion, he adds: But most

50 The Judgment and Observations

most of all did they illustrate the Church with their Virtues, and propagated the Christian Doctrin, who exercised the Monastick Discipline. For this kind of PHILLOSOPHY coming from God, with the greatest Benefit to Men, despiseth indeed many *Sciences*, and the Artifice of Logick as a matter of Curiosity, and by which the Exercise of better things is supplanted; nor is any thing of Advantage for a right kind of Life conferred by it; and with a more *natural Prudence*, void of Curiosity, teacheth those things which remove wholly Vitioufness, and effect better things; but the Middle things between Vertue and Vice it reputes not among the Good; but delights in only Good things, and holds him for an *ill Man*, who, although he abstains from Evil, yet doth no Good. For it doth not make shew, but exerciseth Vertue, and makes no account of the *Glory*, which is of Men, resisting the Affections of the Mind with great Fortitude; nor doth it yield to the Necessities of Nature, nor stoop to the Infirmities of the Body; but having obtain'd the Powers of a Divine Mind, it looks perpetually at the Creator of all, whom it worshipping Day and Night, and appeaseth with Prayers and Supplications: But having begun a pure Religion, with Purity of Mind, and the Exercise of Good Deeds, it makes light of Washings, and such like [Purifications.] For it

it judgeth Sins only to be Impurities, and being Conquerour of those things which happen from without, and, as I may so say, Mistress of all, is not diverted from her purpose, neither by the Confusion of those things which fill the Lives of Mortals, nor by any Necessity; neither is it provoked with Contumelies; nor being injured, doth it revenge it self; nor doth it sink, being pressed either with Sicknes, or with Penury of Necessaries; but doth rather triumph over those, in which she exerciseth Patience, and Meeknes, and Contentation of Mind all the Life long; and, as far as is possible to Humane Nature, becomes near to God; using this present Life as in a Passage, is neither anxious for the acquist of Earthly things, nor doth so much as think of things present, even in urging Necessity; but perpetually prizing a Life frugal, and discharged of temporal Furniture, respects the Felicity which it hath from thence, and is always disposed for a Blessed End: But incessantly breathing out Piety towards God; it abhors the Defilement of filthy Speaking, not so much as enduring in Speech those things which in Fact it hath banished from its Course of Life, and by degrees contracting the Necessities of Nature, and compelling the Body to be content with mean things; it doth with Temperance, overcome Prodigality; Injustice, with Justice; and corrects Lying, with Truth; and in right order keeps

52 The Judgment and Observations

Moderation in all things, and orders its Method of Life in keeping Concord and Communion with Neighbours: It provides for Friends and Strangers, communicates its Good to those who want, confers upon every one what are commodious for them; not being troublesome to those who rejoyce, but administring Comfort to those who are sad: But in all studiously reaching after the *True Good*, discoursing with sound Speeches, and wise Thoughts void of Elegance and Rudeness, as with certain Medicines, doth cure its Auditors with Decency and Respect, without Contention, Scorn, or Anger: For since it is furnished with reason, it refuseth every unreasonable Motion, and compleatly rules the Affections both of the Body, and the Mind.

This most Excellent *Philosophy* was begun, as some say, by *Elias* the Prophet, and *John* the Baptist; but *PHILO*, the *Pythagorean*, writes, "That the most Excellent of (his Nation) the *Hebrews*, being assembled from all Parts in a certain place at the Lake *Maria*, did Philosophize in a little Hill thereunto adjacent: but describes their *Habitation*, *Living*, and *Conversation*; such as we also now see amongst the Monks now living in *Egypt*. For he writes, that they who began to Philosophize forsook their Estates, and renounced both Things and Persons belonging to them."

“and lived without the Walls in solitary Fields
 “and Orchards; then that their Houses were
 “Sacred, which they called *Monasteries*; that
 “they did devoutly worship God with Psalms
 “and Hymns, nor did touch any Food till Sun-
 “set; that some among them abstained for three
 “days together or more, and lay certain days
 “upon the Ground; but Wine, and Things that
 “have Blood, they never at all used; but their
 “Meat was Bread, and Salt, and Hyssop, and
 “their Drink Water: That ancient Women
 “and Virgins dwelt among them, and for the
 “Love of *Philosophy*, (or *Wisdom*) of their
 “own choice abstained from Marriage.

And *Philo* writing to this purpose seems to
 intend the *Jews*, who, in his time, imbracing
Christianity, lived a little too much after the
Jewish Manner, and observed the Rites of their
 Nation. For among no others is that kind of
 Life to be found: from whence I conjecture,
 that this *Philosophy* hath, from that time, flour-
 ished in *Egypt*: But others think that the *Per-*
secutions of those times gave Occasion to this
 Religion; For, because those who escaped by
 Flight lived in Mountains, and Desarts, and
 Woods, they contracted a Habit of this kind of
 Living.

54 The Judgment & Observations, &c.

This of St. HIEROM being omitted in its proper place, (pag. 46.) it was thought fit to insert it here.

MARK, the Disciple and Interpreter of Peter, intreated by the Brethren at Rome, wrote a short Gospel, according to what he had heard Peter relate. Which when Peter had read, he approved it, and by his Authority gave it to the Church to be read, as writeth Clemens in sexto *ὑποτύπωσεων* libro, and Papias Bishop of Hierapolis. Of this Mark doth Peter also make mention, under the Name of *Babylon*, figuratively signifying Rome: *The Church which is in Babylon salutes you, and (so doth) Mark, my Son.* Wherefore, taking the Gospel, which he had composed, he went to *Egypt*, and first Preaching Christ at *Alexandria*, he founded the Church (there) with such Doctrine and Continence of Life, that it enforced all Followers of Christ to their Example. At length *Philo*, the most Eloquent of the Jews, seeing that first Church at *Alexandria* yet Judaizing, wrote a Book concerning their Manner of Living, as in Praise of his own Nation. And as *Luke* relates, that the Believers at *Hierusalem* had all things Common, so doth also he, what he did see done at *Alexandria* under Mark, commit to Memory. He Died in the Eighth Year of *Nero*, and was Buried at *Alexandria*, *Anianus* succeeding him.

Of the Ancient

MONKS of Egypt, And their Original;

A

Relation of Piammon, an Ancient Egyptian Abbot, and a Presbyter or Priest of great Grace and Virtue, even to the doing of Miracles, Cassian. Coll. 18. cap. 4.

THERE are in *Egypt* Three sorts of *Monks*, whereof Two are excellent, but the Third tepid and sloathful, and by all means to be avoided. The first is of the *Cænobites*, who living together in a Religious Society, are governed by the Judgment (and Order) of One Elder, (or Superior) of which sort a very great number of *Monks* are resident throughout

all *Egypt*. The second, is of the *Anchoretes*, (or *Hermites*) who being first instructed in the Monasteries, and become already perfect in their Conversation, have chosen the Secrets of the Desert: of whose Perfection we also wish to be Partakers. The third, the reprehensible one of the *Sarabaites*. Of all which we shall discourse severally more fully in order.

The Discipline of the *Cœnobites* took its beginning from the time of the Preaching of the Apostles. For such was that whole Multitude of Believers at *Jerusalem*, which, in the *Acts* of the Apostles, is thus describ'd:

The Multitude of them, who believed, were of one Heart, and of one Soul; neither said any of them that ought of the things, which he possessed, were his own; but they had all things Common. Neither was there any among them that lacked: for as many as were Possessors of Land or Houses, sold them, and brought the Prices of the things which were sold, and laid them down at the Feet of the Apostles; and Distribution was made unto every Man according as he had need.

Such, I say, was then the whole Church, as it is now difficult to find a very few in the Monasteries. But when, after the Apostles decease, the Multitude of the Believers began to grow Tepid, and that most of all, which came into the Faith of Christ of Foreigners and divers Nations, of whom the Apostles, according to their Rudi-

ments

ments of Faith, and inveterate Custom of *Gentilism*, did require no more, but that they should abstain from Fornication, and from things strangled, and from Blood; and that Liberty which was indulged to the *Gentiles*, by reason of the Infirmary of their first Belief, began by degrees to contaminate the Perfection even of that Church, which was settled at *Jerusalem*; and the Number daily increasing, either of Natives, or of Foreigners, the Fervour of that first Faith began to cool; not only those who came flowing in to the Faith of Christ, but even they who were the Principal of the Church were relaxed from that Strictness. For some thinking that, which they saw conceded to the *Gentiles*, by reason of their Infirmary, to be lawful also for themselves, believed they should suffer no Detriment, if they did, with their Goods and Estates, (retaining them in Propriety to themselves) follow the Faith and Confession of Christ. But others, in whom the Apostolick Fervour did still abide, mindful of that ancient Perfection, departing from their Cities, and from the Company of those who believed the Negligence of a more remiss Life to be Lawful for themselves, or for the Church of God, began to reside in places without the Cities, and more secret, (or retir'd) and to exercise privately and apart the things which they remembred to be instituted by the Apostles generally throughout the whole Body of

of the Church: And so did that Discipline, which we have mentioned, of the Disciples, who sequestred themselves from the Contagion of the rest, come to a Settlement. Who, in process of time, by degrees, being separate from the Crowds of Believers, because they did abstain from Marriage, and withdrew themselves from the Company of their Parents, and the Conversation of the World, were called *Monachi*, or *Monazontes*, for the Strictness of their single and solitary Life. Whence it follow'd, that, from the Communion of their Company, they were called *Cænobitæ*, and their Cells and Habitations *Cænobia*. This therefore alone was the most Ancient kind of *Monks*, which was the prime, not only in Time, but also in Grace (and Virtue,) and which continued inviolable for very many Years, even to the Age of Father *Paul*, or *Antony*; the Footsteps-whereof we even now see remaining in the strict *Cænobia*, (or Monasteries, as now called.)

Of this number of Perfect ones, and, as I may say, fertile Root, were produced after these also the Flowers and Fruits of the *Holy Anchoretēs*, (or *Hermites*;) of which Profession, we know, those, whom we a little before remembred, *viz.* *Holy Paul* and *Antony*, to have been the Principal, or first Beginners. Who betook themselves to the Secrets or Retirements of Solitude, not as some, through Pusillanimity, or the Disease of Impatience,

Impatience, but out of Design of more sublime Advancement, and Divine Contemplation, although the former of them is said to have gone into the Wilderness under pretence of Necessity, while, in the time of Persecution, he avoids the Snares of his Relations. Thus from that Discipline, which we have mentioned, proceeded another kind of Perfection, the Followers of which are deservedly named *Anachoretæ*, that is, Retir'd, because not content with this Victory, whereby they have avoided the secret Snares of the Devil among Men, designing to encounter the Devils in an open Combat and manifest Conflict, they fear not to enter into the vast Recesses of the Wilderness, in imitation of *John* the Baptist, who remained in the Wilderness his whole Life; and of *Elias* and *Elisha*, and of those whom the Apostle makes mention of thus: *They wandered about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented: Of whom the World was not worthy, wandering in Desarts, and in Mountains, and in Dens, and in Caves of the Earth*, Heb. 11. 37, 38.

And when the Christian Religion did flourish in these two Professions of Monks, but this Order also began to decline, there arose up after those, that worst and unfaithful kind of Monks, or rather, that Evil Plantation reviving grew up, which, by *Ananias* and *Sapphira* sprouting out in the beginning of the Church, was cut down by the

the Apostle *Peter* ; which, among the Monks, was judged detestable and execrable, nor by any other more used, so long as the Fear of that strict Sentence remained with them fixed in the Memory of the Faithful, with which the Blessed Apostle not suffering the afore-said Leaders of that New Crime to be cured with any Penitence, or any Satisfaction, did cut off the pernicious Sprout with sudden Death. But that Example, whereby with Apostolical Severity it was punished in *Anania* and *Sapphira*, being, through long Inconsiderateness, and the oblitering nature of Time, by degrees, substracted from the Contemplation of some, there arose that sort of the *Sarabites* ; who from thence that they did sequester themselves from the Congregation of the *Cænobites*, and did separately provide for their own Occasions, in the propriety of the *Egyptian* Language were named *Sarabites*, proceeding out of the Number of those, whom we mentioned before, who choose rather to simulate the Evangelical Perfection, than to embrace it in Truth and Reality ; being provok'd with an Emulation, or by the Commendation of those, who preferred the compleat Nudity of Christ before all the Riches of the World. For these, while either with a weak Mind they affect a Matter of the highest Virtue, or are by Necessity compelled to come to this Profession, while they are eager only to be reckoned under the

the Name of *Monks*, without any Emulation of their Studies or Endeavours, they do not at all seek after the Discipline of the *Cænobites*, nor are they subject to the Will and Ordering of the Seniors or Superiors, nor being instructed by their Traditions, do they learn to overcome their own Wills, or receive any Rule of Discretion by a regular Erudition, but renouncing (the World) in outward Appearance, *that is*, to the sight of Men, they either continue in their Houses under the Priviledge of this Name, obliged to the same Occupations; or building Cells for themselves, and calling them *Monasteries*, they abide there in their own Power and Liberty, not at all submitting to the Evangelical Precepts, *viz*: that they be imployed in no Solicitude for daily Food, in no Distractions of Family Concerns; which they only use without Infidel doubting, who being set free from all the Goods of this World, do so subject themselves to the Presidents of the Monasteries, that they do not so much as own themselves to be Lords of themselves. But they, who declining, as we said, the Strictness of the Monastery, reside two or three together in Cells, not content to be govern'd by the Care and Government of the Abbot, but principally procuring this for themselves, that being set free from the Yoke of the Superiors, they may have the Liberty of exercising their own Wills, and of going out, and
gading

gading where, or doing what they please, even more in their daily Works than those, who live in the Monasteries, are (indeed) consumed (and wasted) Day and Night, but not with the same Faith, and the same Purpose (of Mind.) For this they do, not that they may subject (or commit) the Fruit or Product of their Labour to the Judgment of the Steward; but that they may acquire Money, which they may lay up. Between which, what *Difference* there is, I pray you observe.

Those not thinking any thing of the Morrow, do offer to God the most grateful Fruits of their Labour: But these extending their Infidel Solitude not only to the Morrow, but even to the Terms of many Years, believe God either a Lyar, or a Beggar, who either cannot, or will not, afford them his promised Sufficiency of daily Food and Rayment. Those, with all earnestness, desire that they may attain Nudity of all things, and Poverty: These, that they may obtain an Affluence of all Goods: They striving with one another, labour to exceed in their daily Works the stated Rule, for this purpose, that what is redundant above the Holy Uses of the Monastery, may be given to the Prisons, or to the Hospitals, or to the Poor, at the Pleasure of the Abbot: These, that what remains of their daily Gluttony, may serve either for a more profuse Gratification, or be hoarded up through the

Sin

Sin of Covetousness. *Lastly*, To grant that these things, which are with none of the best Purposes hoarded up, may also, by them, be better disposed of than we have said; yet even so do they not aspire to the Worth of the Virtue and Perfection of the others. For they bringing so great Revenues to the Monastery, and daily renouncing them themselves, do persevere in so great Humility of Subjection, that they are deprived of the Power, as of themselves, so also of those things which, with their Sweat, they have acquired, continually renewing the Fervor of their first Ab-renunciation, while they do daily strip themselves of the Fruits of their own Labour. But these, even in that which they give to the Poor, being puff'd up, do daily fall headlong. Those, the Patience and Strictness, with which they so devoutly hold out in this Profession, which they had once imbraced, that they never fulfill their own Wills, makes them daily crucified to the World, and living Martyrs: but these, the Tepidity and Lukewarmness of their own Wills sinks down alive into Hell.

There is also another, a *fourth sort*, which we see lately to have risen in these, who flatter themselves with the Shew and Image of *Anchoretes*, and who, in their Beginnings, did seem with a kind of short Fervour to desire the Perfection of the *Cænobites*, but presently being cool'd,

cool'd, while they refuse to cut off their former Manners and Vices, nor are content long to bear the Yoak of Humility and Patience, and disdain to be subject to the Government of the Seniors, or Superiors, they require separate Cells, and desire to sit Solitaries, *viz.* that so, they being provoked by none, they may be thought Patient, Meek, and Humble, by Men. Which Institution, yea, Lukewarmness, whom it once infects, it never permits to arrive at Perfection. For, by this means, their Corruptions are not only not cured, but strengthened for the worse, while they are provok'd by none; as a certain deadly intestine Poyson, by how much the more it is conceiled, spreading so much the deeper, makes the Disease incurable to the Party.

St. Hierom concerning the same,
Epist. 22. ad Eustoch. c. 15.

THERE are in Egypt Three sorts of Monks: the first, *Cænobites*, which they, in the Language of their Countrey, call *Sauces*, we may say living in Common: The second, *Anchorretes*, who live alone separately throughout the Desarts,

Deserts, and from thence that they have retired far from Men, are so called. The third, that which they call *Remoboth*, a very bad and disesteemed kind, and that which, in our Province, is either sole, or the first. These inhabit two or three, and not many more, together, living at their own Pleasure and Command, and of what they have wrought, bring all together for common Maintenance. They dwell, for the most part, in Cities and Towns, and, as if their Art, not their Lives, were Holy, what-ever they sell is at a greater Price (than ordinary.) There are often Squabbles among them, because living of their own Provisions they do not suffer themselves to be subject to any one. They are wont, in truth, to contend about Fastings; and what is matter of Secresie, they make it matter of Victory (or Triumph.) Among them all things are affected, their Sleeves large, their Sandals flopping, their Garment thicker, and frequent are their Sighs, visits of Virgins, and detraction of the Clergy; and if a Feast-Day come, they fill themselves till they vomit. These therefore being cashiered, as very Pests, let us come to those who are more in number, and live in Common, *that is*, those whom we have said are called *Cænobites*.

The first Confederation, or mutual Agreement amongst them, is, to obey their Superiors, and to do what-ever they command. They

are divided into Decennaries, (or Tithings) (as our Ancestors call'd them) and Centenaries; so that One of Ten doth preside over the other Nine, and over those Ten Presidents the Centenarie, or Hundreder. They abide separate, but in Cells joyned together, until the ninth hour; according to their Institute, none goes to another, except these Decanes or Deans, whom we mentioned, that if, perhaps, any of them hath any doubtful Thoughts, he may be comforted by his Discourses. After the ninth hour they come together in common, where Psalms are sung or chanted, the Scriptures read, as accustomed, and the Prayers being done, and all sitting down, he in the middle, whom they call the Father, begins to discourse; while he is speaking, there is great Silence, (and Composedness) that no one dares to look aside, or to hawk and spit. The Excellence of the Speaker appears in the Weeping of the Auditors: silent Tears trickle down their Faces, but their Compunction doth not so much as break out into Sighs. But when he comes to speak concerning *the Kingdom of Christ, and of the future Beatitude and Glory to come*, you may see all, with a moderate Sigh, and Eyes lift up to Heaven, say, *Who will give me the Wings of a Dove, and I will fly away, and be at rest?* After this the Assembly is dismissed, and each Tithing or Decennary, with their Father, go to their Table, where they

serve

serve every Week by turn. There is no Noise at their Meal, none, while eating, speaks: They live upon Bread, Pulse, and Herbs, which are seasoned only with Salt. Wine only Old Men take, who with Children have their Meal together, that the spent Age of some may be sustained, and the tender Age of others not destroyed. Then they rise together, and having sung an Hymn, retire to their Stalls. There, until Evening, each with his Companions discoursed to this purpose: Did you see such an one, and such an one? What Grace in him? What Silence? What decent Comportment? If they see one weak, they comfort him; if fervent in the Love of God, they encourage him to Industry. And because in the Night, out of the time of publick Prayers, each doth watch in his own Couch, they go about to every one of their Cells, and laying their Ear to them, diligently listen what they do. Whom they apprehend more remiss, they do not presently reprove; but, dissemble what they hear, visit him more often; and Beginners they rather provoke at first, than compel to Prayer. The Work of the Day is settled, and being delivered to the Decane or Tithing-Man, is after carried to the Steward, who himself also doth every Month, with great Reverence, give account to the (General) Father of all. By whom also the Provisions, when made ready, are tasted;

and because none may say I want a Coat, or a Cassock, or a Mat, he so orders all things, that none should ask, none should want. But if any begin to be Sick, he is carried to a larger Room, and is so taken Care of by the Ministry of the Old Men, that he desireth not the Delicacies of Cities, or the Affection of his Mother. Upon the *Lord's-Day* they apply themselves only to Prayer and Reading; which indeed they do at all times when their Work is done: They do every Day learn something out of the Scriptures. Their *Fast* is alike all the Year, except *Lent*, in which only it is permitted them to live more strictly. From *Easter* to *Whitsontide* their Suppers are changed into Dinners, whereby both the Ecclesiastical Tradition is observed, and they do not charge their Stomach with a doubled Portion of Food. Such doth *Philo*, an Imitator of the *Platonick* Stile; such *Josephus*, the *Greek Livie*, in the second History of the *Captivity of the Jews*, relate the ESSEANS to be.

St. Austin concerning the same.

UPON *John* 10. 11. *I am the Good Shepherd.* But there in *Egypt*, how he is the Good Shepherd, those who know, do confess; those who know not, let them inquire how
Great

Great a Flock he hath there together, how Great a Number of Holy Men and Women, wholly contemning the World, he there hath. That Flock hath so increased, that it hath expell'd *Superstition* even from thence; all the Superstitions of Idols, which were so powerful there, hath it expell'd. *Serm. 50. de Verb. Dom. c. 10.*

St. Austin concerning the Anchorets, and Coenobites, and Holy Nuns of his time.

DEservedly hast thou (O Catholick Church, the most True Mother of Christians) so many Hospitable People, so many Officious, so many Merciful, so many Learned, so many Chast, so many Holy, so many so Inflamed with the *Love of God*, that in the greatest Continence and incredible Contempt of this World they are delighted with the Desert. What, I pray you, is it that they see, who cannot not love Man, and yet can (live and) not see Man? Truly that, what-ever it is, is more excellent than Humane things, (or any thing of Man) in the Contemplation of which, a Man can live without (the Sight of) Man. (*This of Anchorets, and then, a little after, of the Coenobites.*

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Who knows not that a Multitude of Christians, of most exquisite Contenance, are daily more and more diffused throughout the whole World, and especially in the *East*, and in *Egypt*, which you can by no means be ignorant of. I'll say nothing of those, whom I mentioned a little before, who being most retired wholly from all sight of Men, are content with Bread alone, which at certain times is brought to them, and Water, inhabit the most barren Desarts, enjoying Communication with God, to whom they adhere with pure Minds, and are blessed with the Contemplation of his Beauty, which cannot be perceived but by the Intellects of Saints. I say I will say nothing of these: for they seem to some to have forsaken Humane Affairs more than they ought, who understand not how much their Minds do profit in Prayer, and their Lives for Examples to others, whose Bodies we are not permitted to see. But I think it long and superfluous to discourse of this: For this so great a height of Sanctity, who doth not of his own accord think it to be admir'd and honoured, who by our Speech can think so? Only they are to be admonished, who vainly boast themselves, that the Temperance and Contenance of the most Holy Christians of the Catholick Faith hath proceeded so far, that it may seem to some that it should be restrained and recalled within Humane Bounds: So far above
Men

Men are their Minds thought to have ascended by those who are displeased at it.

But if this exceeds our Ability to bear, who will not admire and applaud those, who, having contemned and forsaken the Allurements of this World, are congregated into a common, most chaste and most holy Life, spend their Days together, living in Prayers, Lessons, Conferences, not puffed up with any Pride, nor troublesome with any Obstinacy, nor pining with any Envy; but modest, bashful, quiet, do offer up to God their Lives most agreeable among themselves, and most firmly adhering to Him, from whom they received this Power, a most grateful Present. None possesses any thing of his own; None is burthensome to any one. They work those things with their Hands, with which their Body may be supplied, and they not be hindered from God. But the Work it self they deliver to those whom they call *Deans*, because they have the Over-sight of Tens, that none of them may be touch'd with any Care of their Body, neither in Food or Rayment, nor any thing else needful for daily Occasions, or for any change of Health, if it happen, as is common. But those Deans dispensing all things with great Care, and making ready what-ever that Life doth, by reason of the Imbecility of the Body, require, do yet deliver all over to one, whom they call *the Father*. But these Fathers are not only most

holy in their Manners, but most excellent in
 Divine Doctrin, eminent in all things: They
 direct without any Pride those, whom they call
 Sons, with great Authority of Command, and
 with great Readiness of Obedience in them.
 They meet all at the end of the Day every one
 out of their Cells, while yet Fasting, to hear that
 Father. And they meet before each of the Fa-
 thers, at least *Three Thousand Men*: for many
 more live under one. They hear with incre-
 dible Attention, and deepest Silence, signifying
 the Affections of their Mind, as the Speech of
 him who speaks moveth them, either with Sigh-
 ing, or with Weeping; but Modest, and without
 Noise. Then they refresh their Bodies so much
 as is sufficient for Health and Salubrity, each
 restraining his Appetite, lest it be greedy even
 of those few and mean things which are pro-
 vided. In like manner they abstain, not only
 from Flesh and Wine, for sufficient allay of Lusts,
 but also from those things which do so much
 the more excite and provoke the Appetite of
 the Stomach and of the Palate, by how much
 they may seem to some more clean: Under
 which pretence, a filthy Desire of exquisite
 Dishes, without Flesh, is wont to be ridiculously
 and filthily defended. Truly, what-ever is
 redundant above necessary Provision; for there
 is much redundant by the Work of their Hands,
 and the Strictness of their Meals; it is with no
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less Care distributed to the Poor, than with what it was earned by them who distribute it. For they do by no means endeavour that these things should abound with them, but by all means are diligent, that what doth abound may not remain with them; insomuch, that they send even Ships laden to those places where indigent People dwell. There's no need to say more of a thing so well known.

This is also *the Life of the WOMEN*, who serve God with Carefulness and Chastity, who are separated and removed from Men as far as is decent, joyned to them only in pious Charity, and Imitation of Virtue; to whom Young Men have no access at all, nor the Ancient neither, although most Grave and Approved, further than to the threshold, for the supplying them with the Necessaries which they need. They do both exercise and sustain the Body, by making Cloth, and deliver the Garments themselves to the Brethren, receiving of them again what is necessary for their Maintenance.

These *Manners*, this *Life*, this *Order*, this *Institution*, if I would praise it, I am not able to do it as it deserves. And I fear lest I should seem to think that of it self barely related it would not please, if I should think fit to add to the Simplicity of a *Reporter* the Flourishes of an *Orator*.
lib. 1. de Moribus Ecclesiæ Catholicæ. cap. 30,
 31.

*The Direction of Piammon,
to some Foreiners, who came to
his Monastery.*

WHo-ever desires to obtain the Skill of any Art, unless with all Care and Vigilance he oblige himself to the Studies and Labors of that Discipline, which he desires to learn, and observes the Precepts and Institutions of the most compleat Masters of that Art or Science, he doth in vain, with vain Desires, wish to be like them, whose Care and Industry he refuseth to emulate.....

Wherefore, if the Cause of God, as we believe, drew you to an Emulation of our Knowledge, you must, abdicating the Prejudices of your Education, with all Humility, observe what-ever ye shall see your Seniors (or Superiors) do or prescribe. Nor let it move you, or withdraw and divert you from that Imitation, although, at present, the Reason or Cause of any Thing or Fact (which you see) be not manifest to you. For to those who think well and simply of all things, and do more study to imitate than ex-
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amin what they see prescribed or done by the Ancients, by their own Experience doth the Knowledge of all things come to them. But he will never enter into the *Reason* of the *Truth*, who begins to learn with questioning things: For the Enemy seeing him rather confiding in his own, than in the Judgment of the Fathers, doth easily drive him to that, that even those things which are most profitable and wholesome for him, shall seem to him superfluous and hurtful: And so doth the crafty Enemy impose upon his Presumption, that he perswades him, pertinaciously adhering to his unreasonable Determinations, that that only is Holy which he, in the Error of his Obstinacy, thinks Right and Just. *Cassian. Coll. 18. cap. 2, 3.*

An Excellent Exhortation of Pinuphius to a Novice, upon his Admittance into his Monastery.

lib. 4. de Vit. Pat. cap. 31. ex Cassian.

SON, thou knowest after how many Days waiting before the Doors, thou art this Day received. Of which difficulty (of thy Reception) thou oughtest, in the first place, to understand the Cause: for it may advantage thee much in this Life, which thou desirest to enter

enter into, if, understanding the Reason of it, thou dost accordingly come to the Service of Christ, and as thou oughtest to do. — For as infinite Glory is promised hereafter to those, who faithfully serve God, and do adhere to Him according to the Institution of this Rule: so most grievous Pains are prepared for them, who shall perform the same coldly and negligently; and shall neglect to produce congruous Fruits of Sanctity, according to what they do profess, or by Men are believed to be. For it is better not to Vow, than to vow, and not perform: and *Cursed is he who doth the Work of the Lord negligently.* Therefore, for this cause, wast thou long refused by us, not that we do not desire, with all our Hearts, to promote the Salvation of thee, or of all, [or do not wish, even afar off, to meet those who desire to come to Christ] but lest, being too hastily received, we should make both our selves guilty before God of Levity, and thee of the greater Punishment, if, at present, easily received, and, not understanding the weight of this Profession, thou shouldest afterward prove either a (total) Deserter, or a tepid (Professor.) — Know therefore that this Day thou art dead to this World, and that, according to the Apostle, *thou art crucified to the World, and the World to thee.* — But perhaps thou wilt say, How can one that is Living be Crucified? Hear briefly the Reason.

Our

Our *Cross*, is the *Fear of the Lord*: for as one Crucified, hath not the power thereafter to move or turn his Members any way at the pleasure of his own Mind; so we also ought to apply our Wills and Desires, not to that which pleaseth us at present, but according to the Precept of the Lord, as it obligeth us. And as he who is fixed to the Tree of the Cross, doth not then regard the things of this World, nor think of his Affections, is then moved with no desire of Possessions, and while he is yet living in the Body, reckons himself dead to all Earthly things; so we also, by the Fear of God, ought to be crucified to all carnal Vices, and there always to have the Eyes of our Minds fixed, whether we ought every moment to hope to arrive. We must therefore beware that we do not at any time resume any of those things, which, at our Renouncing (the World) we have forsaken. For the crafty Serpent doth always watch our Steps, *that is*, he lays Snares for our going out, and even to the end of our Life doth always endeavour to supplant us: and therefore to have begun well profits nothing, if it be not well finished. Wherefore, according to the Determination of the Scripture, being entred into the Service of the Lord, stand in the Fear of the Lord, and prepare thy Soul, not for Ease, not for Delights, but for Temptations and Streights: for we must through many Tribulations enter into the

78 Directions and Exhortations

the Kingdom of God; *For narrow is the Gate, and straight is the Way, which leads to Life, and few there are who find it.*

The Beginning therefore of our *Salvation*, is *the Fear of the Lord*: For by this, is both the beginning of our Conversion, and the Preservation of our Virtue obtained; which, when it has once pierced into the Mind of Man, it produceth a Contempt of all (these) things, and begets an abhorrence of the World; and by Contempt, and forsaking of our Riches, is *true Humility* obtained. And Humility is proved by these Tokens: 1. If the Religious person have in him all his Wills mortified. 2. If he conceal not his Acts nor his Thoughts from his Superior. 3. If he commit all to his Judgment, (and reserve) nothing to his own Discretion. 4. If in all things commanded he keep the Meekness of Obedience, and Constancy of Patience. 5. If he do Injury to none, and also bear patiently those done to him. 6. If he do nothing besides the Exemplar of his Rule. 7. If to all things commanded him, he judgeth himself as an ill and unworthy Workman. 8. If he declare himself inferior to all. 9. If he hold his Tongue, and be not forward to speak. 10. If he be not apt to Laughter. By such Tokens is true Humility discerned.

And these things also be necessary for thee to be observed in the Congregation, *viz.* That, according

according to the Declaration of the *Psalmist*, thou beest as one Deaf, not Hearing; and one Dumb, not opening his Mouth: questioning nothing, judging nothing of these things, which shall be commanded thee. Wherefore thou oughtest not to hope to obtain thy Patience from the Virtue of others, *that is*, that thou then only possess it, when thou art provoked by no Body.

The beginning of our Salvation, (as hath been said) is, *the Fear of our Lord*. Of the Fear of our Lord, is sound Compunction begotten; From Compunction of the Heart, proceed Contempt and Nakedness of all Riches; From that Nakedness, Humility proceed; Of Humility, is begotten Mortification of our Wills; And by Mortification of our Wills, are all Vices extirpated; By the expulsion of Vices, do Virtues fructifie and grow up; And by the growth of Virtues, is Purity of Heart acquired; And by Purity of Heart, is the Perfection of Apostolical Charity possessed. *Cassian. 4. Instit. cap. 32.*

The Advice of Moses, an Ancient Egyptian Abbot, for the obtaining true Discretion.

TRUE Discretion is not acquired but by true *Humility*. Of which Humility, this is

80 **Directions and Exhortations**

is *the first Proof*, if all things, not only which are acted, but even which are thought, be referred to the Examination of the Elders, so that the Person, not trusting to his own Judgment, do, in all things, acquiesce in their Determinations, and learn what he ought to judge Good or Evil by their Teaching. Which Instruction will not only teach a Young Person to walk in the right path by the true Way of Discretion, but will also preserve him unhurt from all the **Frauds and Snares of the Enemy**. For he can by no means be deceived, who ever lives not after his own Judgment, but after the Manner of the Ancients: Nor will the Crafty Enemy be able to impose upon his Ignorance, who doth not cover any of the Thoughts arising in his Heart with a pernicious Bashfulness, but doth either reject or admit them upon mature examination of the Elders. For immediately after a malignant Thought is discovered, it withers; and before the Judgment of Discretion be pronounced, the filthy Serpent, being, as it were, by the virtue of Confession drawn out of his dark subterraneous Den into the Light, and in a manner exposed and detected, withdraws himself. For so long do his noxious Suggestions prevail in us as they are concealed in the Heart, and no longer. *Cassian. Coll. 2. ca. 10. v. 4. Instit. cap. 9. 39. Basil. Ascet. Qu. 26. Const. cap. 19.*

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*The Instruction of the Ancient
Egyptian Abbot, Nestero,
concerning Spiritual Know-
ledge, Cass. Coll. 14.*

THERE are many kinds of Sciences in this World: For as great Variety there is of them, as (there is) of Arts and Disciplines: But though all of them are either altogether unprofitable, or serviceable only for the Commodities of this Life; yet is there none of them, which hath not a proper Order and Method of its Teaching, by which it may be attained by those who desire it. If therefore those Arts are directed to be attained by certain and proper Methods, how much rather doth the Discipline and Profession of our Religion, which tends to the contemplating of the Secrets of Invisible Mysteries, and seeks not the Retribution of a temporal Gain, but of Eternal Reward, consist in a certain Order and Method: Of which, the Science is two-fold: the first, *Practical*; that is, Actual, which is performed in the Amendment of Manners, and the Purgation of Vices: the other, is *Theoretical*; that is, which consists in the Contemplation of Di-

82 Directions and Exhortations

vine things, and the Knowledge of most Sacred Senses. (*cap. 1.*)

Who-ever therefore would attain to the *Theoretick*, (or Contemplative) it is necessary that with all Study and Industry he acquire first the *Actual Science*. For this Practicall may be possessed without the Theoretick; but the Theoretick without the Practick cannot be thoroughly apprehended: For there are certain Steps so ordered and distinguished, that the mean Estate of Man may ascend to the top: If they succeed one another in the Order which we have said, one may by them come to the top; to which, if the first be taken away he cannot fly up. He doth therefore in vain endeavour to see God, who doth not avoid the Infection of Vices; *For the Spirit of God flies that which is feigned, nor will it dwell in a Body subject to Sins.* (*cap. 2.*)

But this Actual Accomplishment consists of two Branches; The first, the Knowledge of the Nature, and of the Cure of Vices: The second, the Knowledge of the Order of Virtues; and the Accomplishment of the Mind with them; so that it may not serve them by the Compulsion of a forcible Regiment, but be as it were fed and delighted (with them) as with a Good natural to it, and ascend that hard and narrow Way with Delight. (*cap. 3.*)

If your Concern be to attain to the Light of *Spiritual Knowledge*, not out of vain Ostentation, but

but from the Grace of Reformation, you must first be affected with a Desire of that Beatitude, of which it is said, *Blessed are the pure in Heart, for they shall see God*: that ye may also arrive to that, concerning which the Angel said to Daniel: *But they, who are instructed, shall shine as the Splendor of the Firmament; and they, who instruct many to Righteousness, as the Stars for ever and ever.* —

Wherefore, continuing that Diligence of Reading, which I perceive you have, make hast with all Industry, as soon as may be, to learn compleatly the Actual, that is, *the Moral Discipline*; for without this cannot be understood that Contemplative Purity, which I mentioned, which they alone obtain, as a Reward after the Expence of many Labours and Pains, who become perfect, not by the Words of other Teachers, but by the Virtue of their own Actions. — If ye will prepare a Sacred Tabernacle in your Heart for Spiritual Knowledge; purge your selves from the Contagion of all Vices, and devest your selves of the Cares of this Life: For it is impossible for a Soul which is busied but a little in Worldly Affairs, to obtain the Gift of Knowledge, or to be fruitful in Spiritual Senses, or retentive of Sacred Lessons. Observe therefore in the first place, lest your Study in Reading, and Labour of your Desire, be frustrated by vain Elation, that you impose

Silence on your Tongue: For this is the first Entrance of Actual Discipline;— and that you receive the Institutions and Sentences of all the Seniors with Attention and Silence; and laying them up in your Heart, make hast more to practice them your selves, than to teach them to others: For from this, will grow a pernicious Presumption of Vain-Glory; but from that, the Fruit of Spiritual Understanding. Do not dare therefore to utter any thing in a Conference of the Seniors, but what either an hurtful Ignorance, or the Cause of necessary Knowledge doth compel, as some, who, fill'd with the Affection of Vain-Glory, pretend to enquire what they know very well: For it is impossible that he, who, out of design to gain the Applause of Men applies himself to the Study of Reading, should obtain the Gift of *true Science*. For, of necessity, he who is fettered with this Passion, must be bound also with other Vices, and especially of *Pride*; and so failing in the Actual and Moral Undertaking, he cannot at all attain to *Spiritual Knowledge*, which springs from it. Neither presume to teach to any in Words, what you have not first practised in Deeds: For this Order hath our Lord, by his Example, taught us to observe, of whom it is said, —*Which Jesus began to do, and to teach*. Beware therefore, lest leaping out to Teach, before Practice, you be reputed in the Number of them, of whom, in the Gospel,

Gospel, our Lord says to his Disciples: *What they say to you, observe and do; but according to their Works, do not: for they say, and do not, &c. c. 9.*

If therefore you would attain to the true Knowledge of the Scriptures, you must make haste first to obtain a settled *Humility* in your Heart; which will lead you, not to that which puffs up, but to that which gives Light of Understanding, or illustrates Knowledge by the Perfection of Charity. For it is impossible that an uncleaned Mind should obtain the Gift of Spiritual Knowledge, &c. (*cap. 10.*)

Moreover, this is by all means to be endeavoured, that having expell'd all Earthly Solitude and Thought, you give your self continually to Sacred Lessons, until continual Meditation tincture your Mind, and form it to the Likeness of it self, &c. (*cap. 10.*)

But it is impossible, as I said before, that any one unexperienced should either understand or teach these things: For he who is not capable so much as to conceive them, How should he be fit to teach 'em? Of which, if notwithstanding he should presume to teach any thing, his Speech, without doubt, would be ineffectual and unprofitable, reach only to the Ears of the Auditors, but not pierce the Heart. (*cap. 14.*)

Abbot Moses, *concerning the End and Scope of a Mo- nastick Life, Cassian. Coll. I.*

THE *End* of our Undertaking, according to the Apostle, is *Life Eternal*: so he saith Rom. 6. 22. *Having your Fruit unto Holiness, and the End Everlasting Life*: But the *Scope* Purity of Heart, which he deservedly calls *Holiness* or *Sanctification*; without which the afore-said *End* cannot be attained.— Which *Scope* he elsewhere expressly mentions: *Forgetting those things which are behind, and reaching forth to those things which are before, I press toward the (Scope or) Mark, for the Prize of the high Calling of God in Christ Jesus*, Phil. 3.— Whatever therefore guides us to this Mark, *that is*, Purity of Heart, it is to be followed with all our Might: but what-ever doth withdraw us from it, is to be eschewed as pernicious and noxious. For, for *this* do we undergo and act all things: For *this* are *Parents, Countrey, Dignities, Riches, Delights of this World*, and all *Pleasure*, contemned, *to wit*, that perpetual Purity of Heart may be retained. This Design therefore being resolved upon, our Acts and Thoughts shall always be rightly directed

rected to the obtaining of it. Which if it be not continually set before our Eyes, it will not only make all our Labors vain and instable without Profit, but also all our Thoughts varying and contrary to themselves. For, of necessity, the Soul, which hath not whether to have recourse, and where principally to rest, must every moment be changed, according to the variety of its Occurrences; and by those things which happen without, be continually transformed into that State which next presents its self. (*cap 5.*)

For this Cause therefore are all things to be done and sought after by us: for *this*, is the *Desert* to be chosen; for *this*, *Fastings*, *Watchings*, *Labors*, *Nakedness*, *Readings*, and other Exercises of *Virtue*, we know, are by us to be undertaken; to wit, that by them we may prepare and keep our Heart unhurt from all noxious Passions; and by treading those steps ascend to the Perfection of Charity. — They are not Perfection, but the Instruments of Perfection: for in them doth not consist the End of this Discipline; but by them is the End arrived to. — What-ever therefore may disturb that Purity and Tranquility of our Mind, although it may seem Profitable and Necessary, is to be avoided as noxious. (*cap. 7.*)

This ought therefore to be our principal endeavour, *this* the unmoveable Design of our Heart continually to be desired, that our Mind

may continually adhere to God and Divine things. What-ever differs from that, how-ever great, is to be judged of an inferior Nature, or of the meanest, or certainly noxious. The Figure of this Mind or Action is very finely represented in the Gospel in the Persons of *Martha* and *Mary*. — In which you see that our Lord placed the principal Good in the Theory, *that is*, in Divine Contemplation. Whence the other Virtues, though we declare them necessary, yet we resolve them to be reckoned in the second degree; because all are sought for the sake of this alone. For our Lord saying, Thou art solicitous, and art troubled about many things; but there is need (but) of a few, or even One; he placed the Chief Good, not in an actual, though commendable Work, and abounding in many Fruits; but in Contemplation of Himself; which is indeed simple, and (but) One, &c. (*cap. 8.*)

To attend uncessantly to God and Divine Contemplation, is impossible for Man compassed with this Infirmary of the Flesh. But it behoves us to know, where we ought to have the Intention of our Mind fixed, and to which design we may always apply the Prospect of our Mind, which when it can obtain, it rejoiceth; and from which, being distracted, it grieves and sighs; and doth so often feel her self to have departed from her chief Good, as she doth find her

her self separated from that Prospect, &c.
(cap. 13.)

Therefore is frequent Reading, and continual Meditation of the Scriptures, that from thence we may have occasion of remembring Spiritual things. Therefore is frequent Singing of Psalms, that daily Compunction may thence be obtained. Therefore is Diligence used in Watchings, Fastings, and Prayers, that the Mind, being refined, may not savour Earthly things, but contemplate Heavenly: Which again ceasing, through Negligence creeping in, of necessity the Mind, waxing gross with the Filth of Corruptions, must sink and fall into the Carnal part. (cap. 17.) v. Col. 9. cap. 26.

Abbot Daniel, concerning the triple State of Souls, Cass. Coll. 4. cap. 19.

ACcording to the Doctrin of the Scripture, there are *Three States of Souls*: the first, *Carnal*; the second, *Animal*; the third, *Spiritual*; which we read thus noted-out by the Apostle: for concerning the *Carnal* it is said, *I have given you Milk*

Milk to drink, not Meat ; for then ye were not able, neither yet indeed are ye ; for ye are yet Carnal, 1 Cor. 3. And again ; While there is among you Emulation and Contention, are ye not Carnal? ibid. Concerning the Animal, it is thus mentioned ; The Animal Man perceives not the things of the Spirit of God ; it is Foolishness to him, 1 Cor. 2. But of the Spiritual ; But the Spiritual judgeth all things, but is judged of none. ibid. And again ; Ye, who are Spiritual, instruct those who are of that sort in a Spirit of Gentleness, Gal. 6. And therefore we must be diligent, that when, by our Renunciation, we have ceased to be Carnal, that is, have begun to separate our selves from the Conversation of Worldly People, and to cease from that manifest Pollution of the Flesh, we strive presently, with all our Might, to acquire the Spiritual State ; lest flattering our selves because we seem, according to the outward Man, to have renounced the World, or to have forsaken the Contagions of Carnal Fornications, as if by this we had gotten the top of Perfection, we should thenceforth become more remiss toward the Emundation of other Passions, and more slothful ; and, being detained between both, not be able to attain to the degree of Spiritual Profit ; supposing that it is abundantly sufficient for us for Perfection, that in the outward Man we seem separated from the Conversation and Delights of
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this World; or that we are set free from Carnal Corruption and Mixture: And so being found in that *Tepid State*, which is reckoned the *Worst*, we shall understand that we are to be vomited out of the Mouth of the Lord, according to his Sentence, saying; *I would thou wert Hot or Cold; but (because) thou art now Tepid, (or Lukewarm) I will begin to spue thee out of my Mouth, Rev. 3. 15. &c.*

Abbot Isaac, concerning
P R A Y E R,
Cass. Col. 9.

THE End of every Monk, and Perfection of his Heart, tends to a continual and uninterrupted *Perseverance in Prayer*, and, as far as is permitted to Humane Frailty, strives after an unmoveable Tranquility, and perpetual Purity of Mind. For the Enjoyment of which we unweariedly seek, and continually exercise as well Labour of the Body, as Contrition of Spirit: And there is between these a certain reciprocal and inseparable Conjunction. For as the Structure

cture of all Virtues doth tend to the Perfection
 of Prayer; so unless all these be bound and com-
 pacted together by the toping of it, they can
 by no means hold out firm and stable. For as
 without them cannot this perpetual and conti-
 nual Tranquility of Prayer, of which we speak,
 be acquired and perfected; so neither can those
 Virtues, which prepare for it, without the
 Continuance of it, be accomplished. Where-
 fore, neither can we rightly treat of the *Effect*
of Prayer, or enter to the principal End of it,
 which is accomplished by the Employment of
 all Virtues, by a hasty Discourse, unless first all
 these things, which for the obtaining of it are
 either to be cut off, or to be prepared, be in
 order enumerated and discussed; and according
 to the Instruction of the Parable in the Gospel,
 those things, which belong to the Building of
 that Spiritual and more sublime Tower, be
 counted and diligently prepared for it. Which,
 notwithstanding, will neither profit, being pre-
 pared; nor rightly admit those high topings of
 Perfection to be built upon them, unless first all
 refuse of Vices being cast out, and all dead rub-
 bish of Passions dug up, the most firm Founda-
 tions of *Simplicity* and *Humility* be laid upon
 the found and solid Earth of our Heart, that
 Evangelical Rock, upon which this Tower to
 be built, with the Employments of all the Spi-
 ritual Virtues, may be both unmoveably esta-
 blished,

blished, and raised up to the highest Heavens by the Consistence of its own Firmness.--- (cap. 2.)

And therefore, that the Prayer be made with that Fervour and Purity it ought, these things are by all means to be observed. *First*, The Solicitude of Earthly things in general, is to be cut off: Next, not only the Care, but not so much as the Memory of any Business or Cause is to be admitted: Detractions, idle Talk, much Talk, Jestings, are likewise also to be cut off: Anger above all things, or the Perturbation of Sadness, are to be thoroughly rooted out: The pernicious Food of Carnal Concupiscence, and the Love of Money, is to be plucked up by the Roots: and these and the like Vices, which are visible even to the Eyes of Men, being cut off and wholly thrust out, and such a cleansing of the Rubbish, which is perfected in the Purity of Simplicity, (or Singleness of Heart) and Innocence first made, the unshaken Foundations of a profound Humility, which may bear a Tower reaching to the Heavens, are first to be laid; then is the Superstruction of Spiritual Virtues to be built upon it: and from all Discourse, (or Reasoning) and light Wandering, is the Mind to be restrained, that so it may, by degrees, be elevated to God, and to Spiritual Intuition. For what-ever our Soul conceives before the *Hour of Prayer*, of necessity it will occur to us while we pray, by intrusion of our Remem-

Remembrance. Wherefore, such as we would be found while we Pray, such ought we to prepare our selves to be before the time of Prayer. For from the precedent State is the Mind formed in Prayer, &c. (*cap. 3.*)

The Quality of the Soul is not unfitly compared to a light Feather, which, if it be not spoiled by some wet from without happening to it, by the levity of its own Substance, with the help of a gentle Breath, is as it were naturally raised up on high, and to the Heavens: But if it be aggravated with the Accession of any wet, it is not only not raised up to any Aerial Flights by its natural Mobility, but will be depressed down to the very Earth by the weight of the Wet received. So also our Mind, if it be not aggravated with contracted Vices and Worldly Cares, or corrupted with the Humour of noxious Lust, being lifted up, as with the natural Advantage of its Purity, will, with the least Breath of Spiritual Meditation, be elevated on high; and forsaking low and Earthly things, will be transported to those which are Heavenly and invisible. So that we are very properly admonished by our Lord's Precepts: *See that your Hearts be not at any time over-charged with Gluttony, Drunkenness, and the Cares of the World,* Luk. 21. 34. And, therefore, if we would our Prayers should pierce, not only the Heavens, but what are above the Heavens, let us take Care

to raise our Mind purged from all Earthly Corruptions, and cleansed from all Dregs of Passions to its natural Sublimity, that so our Prayer may ascend to God dis-burthened of all Weight of Corruption. (*cap. 4.*)

The Intention of a Monk ought always to be fixed in God; by whom even a small Separation from that Chief Good is to be accounted a present Death, and most pernicious Destruction. And when the Mind comes to be settled in such a Tranquility, or loosed from the tyes of all Carnal Passions, and the Intention of the Heart doth most tenaciously adhere to that One Chief Good, then doth it fulfill that of the Apostle; *Pray without Intermission*, 1 Thess. 5. 17. and, *In every place lifting up pure Hands without Anger or Disputings*, 1 Tim. 2. 8. For the Sense of the Mind, if I may so say, being drench'd in this Purity, and reformed from the Earthly Filth to a Spiritual and Angelick Likeness, what-ever it receives into its self, what-ever it handles, what-ever it doth, will be a most pure and sincere Prayer. (*cap. 6.*)

The *various Species of Prayer*, I judge, cannot be comprehended without mighty Contrition of Heart, Purity of Mind, and Illumination of the Holy Spirit.— For according to the measure of Purity, in which every Soul doth proceed, and the quality of the State, in which, either by Occurrences she is lowered, or by her own

own Industry renewed, she her self is every moment new formed. And therefore it is certain, that Prayers are by none always made of the same form, &c. (*cap. 8.*)

They who having the penal thorn of Conscience pluck'd out of their Heart, are *secure*, ruminating the Favours and Mercies of the Lord, which he hath either in time past given, or at present doth give, or hath prepared for the future, with a most pure Mind, are transported with a most fervent Heart to that ardent Prayer, which cannot be expressed with the Tongue of Men, or comprehended. Yet sometimes a Mind, which hath profitted to that true effect of Purity, and hath now begun to be rooted in it, is wont, conceiving all the parts of Prayer at once together, and like an incompressible and devouring Flame spreading over all, to pour out to God ineffable Prayers of a most pure vigour, which the Spirit it self interceeding with inexplicable Groans, we being ignorant, doth send forth to God, conceiving in that moment so great things, and pouring them out ineffably in Supplication, as it cannot at another time; I will not say, repeat with the Mouth, but not so much as recollect with the Mind, &c. (*cap. 15.*)

The higher and more sublime State (of Prayer) is formed by the Contemplation of God alone, and the Fervour of Charity, by which the Soul being cast down, and melted into Love
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of him, doth very familiarly discourse to God, as its own Father, with a peculiar Devotion. Which State that we ought diligently to desire, the Form of the L O R D's P R A Y E R doth instruct us, saying;

Our Father. When therefore we do confess with our own Mouth the God and Lord of the Universe to be our Father, we do indeed profess our selves to be adopted to be the Sons of God out of a State of Slavery: adding thereunto, **Who art in Heaven;** that flying from the abode of the present Life, which we live upon Earth, with much horror, as a Pilgrimage, and separating us far from our Father, we may hasten rather with our utmost desire to that Region, in which we confess our Father liveth; and may admit nothing of that kind which may render us unworthy of this our Profession, and of the Nobility of such an Adoption; or make us incurr his Displeasure: To which Order and Degree being promoted, we shall continually be inflamed with that Devotion, which is in good Children, that now we shall imploy all our Affection, not for our Commodities, but for the Glory of our Father. Saying to Him, **Hallowed be thy Name, &c.** (cap. 18.)

And after a brief but excellent Explication of all the parts of this Prayer, he adds:

You see therefore, what Model and Form of Prayer is proposed to us by the Judge himself,

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98 Directions and Exhortations

who is to be intreated by it; in which is no Petition of *Riches*, no Remembrance of *Dignities*, no Prayer for *Power* or *Strength*, no mention of *Corporal Needs*, or of *Temporal Life* contained. The Creator of Eternity will have nothing fading, nothing vile, nothing temporal, to be implored of him. And therefore he will do a very great Injury to his Magnificence and Munificence, who-ever passing by the Petition of Eternal things, will rather ask any thing transitory or fading; and by the Vileness or Meanness of his Prayer, will rather incur the Offence, than obtain the Favour of his Judge. (*cap. 24.*)

This Prayer therefore, though it may seem to contain all plenitude of Perfection, because either instituted or established by the Authority of our Lord himself, yet doth it promote those of his Family to that higher State, which we mentioned before, and lead them, in a more eminent degree, to that fervent, ineffable Prayer, known or experienced by very few, which transcending all humane Sense, is not distinctly delivered by any manner of Words or Expressions, but which the Mind, illustrated by the infusion of that Coelestial Light, doth, not signify by humane and narrow Eloquence, but pour out abundantly, as out of a full Fountain, in full compacted Senses, and ineffably utter to the Lord, producing so great things in that little point of time, as the Mind can neither easily utter, nor
recover-

recovering it self particularly remember.
(cap. 25.)

And that you may perceive the Affection of a true Prayer, I will produce to you, not my own, but St. Antony's Sense of it: Whom we have known to have sometimes so persisted in Prayer, that he frequently praying in an Excess of Mind, when the Sun began to rise, we have heard him, in fervour of Spirit, cry out; *Why dost thou hinder me, O Sun, who dost now rise to withdraw me from the Splendor of this true Light?* Whose also was this Cœlestial and more than humane Sentence, concerning the End of Prayer: *It is not* (saith he) *Perfect Prayer, in which a Monk doth understand * even this it self that he prayeth.* (cap. 31.)

They only with most pure Eyes do behold the Divinity of Jesus, who ascending from low and Earthly Works and Thoughts, do retire with him into the high Mount of Solitude; who being free from the Tumult of all Earthly Thoughts and Perturbations, and separate from all mixture of Vices, elevated with a most pure Faith, and Eminence of Virtues, doth reveal the Glory of his Countenance and the Image of his

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Clarity

* By Prayer, these Men understand an Elevation of the Soul to God; and they who have observed how much the Soul may be affected and taken up in the Contemplation of much inferior Objects, will not so confidently censure this, though they never had Experience of any such thing in themselves. It is no more than Plato hath said of Oratory in Menon;

Clarity to those, who are meet to behold Him with pure Aspects of Soul, &c. (*Coll. 10. c. 6.*)

This is *the Design of a Solitary*, this ought to be all his Intention, that he may come to possess in this Body an Image of future Beatitude, and begin in this Vessel to fore-tast the Earnest of Heavenly Conversation and Glory. This, I say, is the End of all Perfection, that the Mind, so extenuated (or refined) from all Carnal Dust, may be daily elevated to Spiritual things, till all its Conversation, all its volutation of Heart, may become one continual Prayer. *And, as I said a little before*: All our Love, all our Desire, all our Study, all our Endeavour, all our Cogitation, all that we see, all that we speak, all that we hope, may be God; and that Unity which now is of the Father with the Son, and of the Son with the Father, may be transfused into our Sense and Minds; *that is*, that as he loves us with a pure and indissoluble Charity, we also may be joyned to Him in a perpetual and inseparable Charity. (*cap. 7.*)

For the Attaining and Practice of this, he recommends, from Experience of the Seniors, the continual or frequent mental repetition of that verse, Psal. 70. Deus in adjutorium meum intende; Domine ad adjuvandum me festina; in our Liturgy, O GOD make speed to save us; O LORD make hast to help us: and largely shews the use of it at all times, and upon all special occasions.

Abbot

Abbot Theodore, *concerning* *the right Knowledge of the* *Scriptures, Cassian. lib. 5.*

HE was indowed with very great Sanctity and compleat Science, not only in the *Active Life*, but also in the *Knowledge of the Scriptures*: which he acquired, not so much by Study of Reading, or Humane Learning, as by Purity of Heart: for he could hardly either understand or pronounce so much as a few *Greek Words*. When he sought the Explanation of a certain obscure Question, he persisted indefatigably in Prayer seven Days and Nights, until he knew the Solution of the Question proposed, by the Revelation of the Lord. (*cap. 33.*)

When certain of the Brethren, admiring his eminent Light of Knowledge, *inquired of him the Sense of certain Scriptures*; he said, A Monk desiring to attain to the *Knowledge of the Scriptures*, ought by no means to imploy his Pains upon Books of Commentators, but rather restrain and keep all the Industry of his Mind and bent of his Heart to the purifying of his Carnal Affecti-

ons; which being expell'd, presently the Eyes of his Mind, the Veil of his Passions being once removed, will begin as it were naturally to contemplate the Myſteries of the Scriptures. For they are not publiſhed to us by the Grace of the Holy Spirit, that they ſhould be unintelligible and obſcure; but they become obſcure by our Fault, the veil of Sins over-clouding the Eyes of our Mind; which being again reſtored to their Natural Sanity, the Reading of the Holy Scriptures will even alone abundantly ſuffice to the Contemplation of true Knowledge; nor will they need the Inſtructions of Commentaries, as theſe Eyes of Fleſh need the Doctrin of none to ſee, if they be free from Suffuſion and Dimneſs of Sight. For therefore is there ſo great Variety and Errors ariſen amongſt Interpreters themſelves, becauſe the moſt running to Interpret them, without uſing any Diligence toward the Purgation of the Mind, by reaſon of the Groſſneſs or Uncleanneſs of their Heart, thinking things divers or contrary, either to Faith, or to themſelves, they could not comprehend the Light of Truth. (*cap. 34.*)

For this ſee in Smith's Select Diſcourſes, The true Way and Method of attaining to Divine Knowledge.

Abbot Serapion of Discretion, *Cass. Coll. 2. cap. 11.*

WHEN I was a Child, and lived with Abbot *Theon*, this brutish Custom was imposed upon me by the Enemy, that after I had eaten with him at the ninth hour, I did every day secretly convey one Bisket into my Bosom, which I did after, without his knowledge, eat in secret. Which Theft, though I did constantly, through my accustomed Incontinence, commit; yet when I had gratified my Appetite, coming to my self, I was more tormented with the Guilt of my Theft, than satisfied with what I had eaten. And when I was every day compelled, to the grief of my Heart, to perform that most troublesome work, imposed, as it were, by *Pharaoh's* Task-Masters instead of Bricks upon me, nor could extricate my self from this their most cruel Tyranny, and was ashamed and confounded to discover the secret Theft to my Senior; it came to pass, by the Hand of God, who was pleased to rescue me out of the Yoak of this Captivity, that certain Brothers desired to come to the Cell of the Senior for Edification sake. And when they were refreshed, and a Spiritual Conference was begun, the Senior answering to their Questions

discourfed of the Vice of *Gastrimargy*, or Gluttony, and of the Domination (and Slavery) of Thoughts kept fecret, and did explain their Nature and moft difmal Power fo long as they were concealed: I by the power of this Conference being prick'd, and terrified with an accusing Confcience, as believing that thefe things were fpoken for that Caufe, that the Lord had revealed the Secrets of my Heart to the Senior, I began firft fecretly to figh; then, the Compunction of my Heart increafing, breaking out into Sighs and Tears, I pull'd the Bifket, which by that evil Cuftom I had fecretly ftolen to eat, out of my Boſom, where it was conceal'd, and proffering it to them, I did prostrate upon the ground with Supplication for Pardon, confeſs how I did every day eat in fecret, and with abundance of Tears did implore them to beg my Abſolution from this hard Bondage of the Lord. Then faid the Senior; "Be of good Comfort, "Child; Thy Confefſion hath obtained thy "Abſolution, though I hold my Tongue: For "thou haſt this day gotten the Victory of thine "Enemy, more powerfully beating him down "by thy Confefſion, than thou thy ſelf wert caſt "down by him through thy Concealment. "Whom not at all checking either by thy own "or any others Reprehenſion, thou didſt ſuffer "to domineer over thee till now. But now, "after this thy Confefſion, that wicked Spirit
"ſhall

“shall not be able to disquiet thee; nor shall the
 “filthy Serpent any longer hold a hiding place
 “in thee, being drawn-out into the Light, out
 “of the Darknes of thy Heart, by a salutary
 “Confession. The Senior had not finished these
 Words, and behold a Burning Lamp, proceeding
 from my side, so filled the Cell with the smell
 of Brimstone, that the Stink of it would not
 suffer us to remain in it. And the Senior re-
 suming his Admonition; “Behold, saith he, our
 “Lord hath visibly proved to thee the Truth
 “of my Words, that thou shouldest see with
 “thy Eyes the Instigator of thy Affection driven
 “out of thy Heart by a salubrious Confession;
 “and shouldst know that the detected Enemy
 “should no longer at all have place in thee, by
 “his manifest Expulsion. And so it is,
 according to the Sentence of the Senior, the
 Domination of that diabolical Tyranny in me
 is, by the Virtue of this Confession extinct, and
 for ever layed; so that the Enemy never after
 attempted to inject so much as the memory of
 this Concupiscence, nor have I ever after felt
 my self assaulted by any Instigation of that
 thievish desire.

• In this manner therefore may we most easily
 come to the Science of *true Discretion*, if follow-
 ing the tract of the Seniors, we presume neither
 to act any thing new, nor to determin it by our
 own Judgment; but walk in all things as their
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Tradition, or Probity of Life shall inform us. In which Institution being settled, any one may, not only come to the perfect reason of Discretion, but remain safe against all the Snares of the Enemy. For by no other Vice doth the Devil draw a Religious person so headlong to Destruction, as when he doth perswade him, neglecting the Advice of the Seniors, to confide in his own Judgment, and Determination or Doctrin. For since all Arts and Disciplines found out by humane Ingenie, and which are of no more benefit than for the Commodities of this temporal Life, though they may be handled with the Hand, and seen with the Eyes, yet can they not rightly be comprehended by any one without the Teaching of an Instructor; How improper is it to believe that this only should not need a Teacher, which is invisible and occult, and which is not seen through but with a most pure Heart, wherein an Error produceth not a temporal Damage, nor what is easily repaired, but perdition of Soul, and perpetual Death? For it hath a Conflict Day and Night, not against visible, but invisible Enemies; and not against one or two, but against innumerable troops, a Spiritual Combat, the Case of which is so much the more pernicious to all, by how much both the Enemy is more mischievous, and the Encounter more secret. And therefore is the Trace of the Seniors always to be followed with the utmost Diligence,

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Diligence, and to them are all things, which arise in our Hearts, taking away the Veil of Bashfulness, to be related. (cap. 11.) v. sup. p. 79.

Abbot Cheremon, *concerning the Wonderful things which the Lord doth, in a special manner, operate in his Saints, Cass. Coll. 12. cap. 12.*

GREAT indeed and wonderful are the things, nor thoroughly known to any Man, except only to those who have experience of them, which the Lord with ineffable Liberality gives to his Faithful ones, even in this Vessel of Corruption. Which the Prophet viewing in Purity of Mind, as well in his own Person, as in the Person of those, who come into this State and Affection, cryed out; *Great are thy Works; and that my Soul knoweth very well.* Otherwise could not the Prophet be thought to have said any rare or great matter, if he be thought to have pronounced this either with other affection of Heart, or concerning other Works of God: For there is no Man, who doth not acknowledge the Works of God to be wonderful, even from the very Vastness of the Creation. But of those things,

things, which by his daily Operation he doth produce in his Saints, and with a special Bounty doth pour out unto them, no other can be sensible but the Soul of them who enjoy it, which, in the secret of its Conscience, is so the only Judge of his Favours, that it not only cannot with any Speech relate them, but not so much as in Sense and Thought comprehend them; when descending from that inflamed Fervour, it sinks down to material and terrene Prospects. For, Who would not admire the Works of God in himself, when he sees the insatiable *Greediness* of the Stomach, and the costly and pernicious *Luxury* of the Palate, so restrained in Him, that he seldom (and unwillingly) takes scarce so much as a little, and that very mean Food? Who would not be amazed at the Works of God, when he feels that fire of *Lust*, which he before believed to be natural, and in a manner extinguishable, to become so cool'd, that he doth not feel himself incited so much as with a simple motion of his Body? How could any but reverence the Power of the Lord, when he should see Men, before fierce and desperate, who were provoked even by officious (or well-meant) Services to the greatest Fury of *Anger*, to have come to so great Lenity and Gentleness, that now they not only are not moved with any Injuries, but even, when any are done them, do with great magnanimity rejoyce? Who would not plainly ad-

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mire the Works of God, and with his whole Heart cry out, *I have known that great is the Lord*, when he seeth himself or another of *Greedy*, become *Liberal*; of *Prodigal*, *Frugal*; of *Proud*, *Humble*; of *Nice* and *Curious*, *Carleless* and *Homely*; and even choosingly enjoying *Want* and *Scarcity* of temporal things? These indeed are the wonderful Works of God, which the Souls of the Prophets and such (experienced Persons) do know in a peculiar manner, being amazed with the Intuition of so wonderful a Contemplation. These are the Prodigies which the Lord hath plac'd upon Earth, which the same Prophet considering, calls all People to the admiration of them: *Come and see the Works of God, the Prodigies which the Lord hath placed upon the Earth, &c.* For what can be a greater Prodigy, then, in a very little moment, for Men of *greedy Publicans*, to become *Apostles*; of *fierce Persecutors*, most patient Preachers of the Gospel, so as to propagate that *Faith*, which they did persecute, even with the Effusion of their Blood. These are the Works of God, which the Son declares that he, with the Father, daily doth work, &c. Concerning this saving Work of God, the Prophet prays to the Lord, saying; *Confirm, O God, this which thou hast wrought in us.* And, to pass by abscondite Dispensations of God, which the Mind of all the Saints doth every moment perceive peculiarly exercised

exercised within themselves, that Cœlestial Infusion of Spiritual Rejoycings, in which a dejected Mind is raised with the Alacrity of an unexpected Joy, and those unknown Excesses of Heart, and as ineffable as unheard-of Solaces of Joys; with which sometimes drooping in a listless Stupidity, we are raised, as out of a deep Sleep, to most fervent Prayer; this, I say, is the Joy of which the blessed Apostle speaks, *Which Eye hath not seen, nor Ear heard, nor hath come into the Heart of Man*; that is, of him, who is still a Man stupified with Earthly Vices, and sticks in Humane Affections, and perceives nothing of those Gifts of God. At last the same Apostle adds, as well concerning himself, as those like him, who have departed from Humane Conversation; *But God hath revealed them to us by his Spirit.* v. Cyp. Ep. 2.

These things I thought fit to collect out of much of this kind, to give a Taste of the Manners and Spirit of these Holy People: and lest those who are little acquainted with these things should imagin that they were the meer Phansies of Melancholy Monks; I will here add a Taste of the Sentiments of some others; and instead of many, of two Eminent Bishops, Men of greatest Reputation both for Learning and Virtue; St. Gregory Nazianzen, and St. Austin, Bishop of Hippo: But first to begin with St. Gregory Nazianzen, it will not be amiss to add here, to those before, his Character of the Holy Monks of his time.

St. Gregory Nazianzen, concerning the Lives and Exercises of MONKS in his time.

Orat. 9. to *Julian*, the Comptroller of the Customs, *upon the Discharge of the Monks.*

MY Speech presents to you the *Poor*, the whole *Choir of Priests*, the *Choir of Philosophers*, [*Monks*] who are tied down by no Band; who possess only their Bodies, nor them wholly; have nothing for *Cæsar*, but all for *God*; Hymns, Prayers, Watchings, Tears, a Possession not to be seized on, *viz.* to be dead to the World, alive to *Christ*; to have *killed* the *Flesh*; to have drawn the Soul from the Body: Sparing these, or rather purely restoring to *God* the Worshipers and *Disciples* of *God*, and *Contemplators* of *Cœlestial* things, the first *Fruits* of our kind, the *Pillar*, the *Crown* of *Faith*, the precious *Pearls*, the *Stones* of that *Temple* whose *Foundation* and *Corner Stone* is *Christ*, the noble *Accomplishments* of the *Church*; most nobly indeed, both for them, and for thy self, and for us all hast thou taken *Care*. And such *Riches* should I rather wish

wish thee from us, than Treasure of much Gold and Silver now appearing, and after a little while not being at all.

But what he observed in them, he else-where expresseth more copiously, as with great Approbation, Applause, and even Admiration, in these Particulars; Watchings, Fastings, Prayers, Tears, brawny Knees, knockings of the Breast, deep Sighs, nocturnal Stations, travel of the Soul to God, soft Weepings at Prayers, a Medicine of Compunction to those who hear it; Singing, Glorifying, Meditating on the Law of the Lord day and night; carrying Exaltations of God in their Mouths: And also those noble Testimonials and Indications of a Life according to God, silent Preachers: Hair foul and uncombed; Feet naked, and like the Apostles, wearing nothing dead; decent Shaving; Rayment reproving Arrogance; a Girdle becoming an undeck'd Body, keeping the Coat from hanging loose, but so as though it did not gird it; an even Pace; an unwandering Eye; a pleasing sort, or rather powerful way of Smiling, which checks the Excess of Laughter; Discourse guided by Reason; Silence more venerable than Speech; Commendations seasoned with Salt, not to flatter but to excite to Proficiency; a sort of Reproving, more desirable than Praise; a Mean in Compunction and Relaxation, and a Mixture and Temperature of both Lenity with Authority
and

and Authority with Modesty, so that neither is debased, but rather recommended by the other; due Measures of Converse and Retirement; of Converse, to help others; of Retirement, to get insight into the Mysteries of the Spirit; a Converse preserving Solitude (or Recollection) in Society; and Retirement retaining Brotherly-kindness and Charity in Solitude: And which are yet Greater and Sublimier things than these: Riches in Poverty; Possession in Pilgrimage; Glory in Disgrace; Power in Weakness; Fruitfulness in Celebacy, if Divine Off-springs be better than what have beginning from the Flesh. They are such as live deliciously, by refusing Delights; and Mean, for the sake of Heavenly things; have nothing in the World, and (yet) are above the World; who are out of the Flesh, and (yet) in the Flesh. Whose Portion is the Lord; who are Poor, for the sake of a Kingdom, and Kings for their Poverty. These, my Wealth and Banquets, while present, made me exult for Joy; and if absent, stopp'd the brisk Circulation of my Blood.

Thus far his Character of these Holy Men: And now for a Taste of his Contemplation, of which we have a Touch here, where he sets out the End of Retirement, to get Insight into the Mysteries of the Spirit.

St. Gregory Nazianzen, *con-
cerning Divine Contem-
plation. Orat. 42.*

I Will Stand, faith the admirable *Habak-
kuk, upon my Watch*; and I with him
to day upon the *Power* and *Speculation*
given me by the Holy Ghost, and will contem-
plate and know what is shewed, and what is
spoken to me.—

I being to speak of the great Sacrifice, and of
the greatest of Days, cannot but have recourse
to God. Here will I begin, and purge ye me
your Mind, and Hearing, and Understanding,
who-ever relish these things; for as much as a
Speech of God is Divine; so shall ye depart
with a Savour of things which do not fade.—

God *Was* always, and *Is*, and *Shall be*; or
rather *Is* always: For *Was*, and *Shall be*, are
fragments of Time with us, and of a fading Na-
ture. But he always *Is*, and so doth he name
Himself, speaking to *Moses* in the Mount. For
he containing All in Himself hath a Being nei-
ther beginning, nor ceasing, as a certain Ocean
of Essence, immense and boundless, exceeding all
conception

conception both of Time and Nature, represented with the Mind alone, and that but very faintly and obscurely, not from what are in Him, but from what are about Him, one Conception being collected after another into some one Image of the Truth, flying before it be laid-hold-on, and running away before it be apprehended, *illustrating only the Principal part of us*, and that *purified*, as the Lightning strikes the Sight without remaining; that, as it seems to me, he may with what is comprehensible draw us to Himself; (for what is altogether incomprehensible, is neither hoped nor attempted) and with what is incomprehensible, may become admired; being admired, may be the more desired; being desired, may *purifie* us; and purifying, make us *Dei-form* or God-like: and these things perfected, he may, as with Familiars, *converse* with us, *God* to God's united and made known, &c.

To make this remarkable Discourse the more plain and intelligible, it may be fit and necessary to add some brief Notes out of the Greek Commentators, Nicetas and Psellus, upon it.

The Sense of the Prophet's Words is this: I will keep my Mind Pure and Intire from all Worldly Care, and will fly into a certain Security very firm, and as a Thought raised on high: and thence will I observe what God will speak to me, &c. *Nicetas, n. 1.*

116 Directions and Exhortations

Stand signifies Firmness and Constancy, and a State unmoved, and unmoveable to meaner things; *Speculate* an accurate and agreeable Contemplation and Knowledge, and that *Impetus* (or Earnestness) wherewith the Mind is carried to those things which come to our Knowledge. For so he, who doth emerge out of the Grossness of corporal things, at first goes the middle way, which is called *Animal*; but afterward the more sublime, which is called *Spiritual*. *Pfell.*

The *Watch* (or Guard) is the Manner of every ones Soul, according to which he doth receive Divine Visions in a certain proportion. For if any one shall raise himself by higher Contemplation, he will err. He calls it *Power*, because every Soul raised up to a Divine Simplicity, and conversing immediately with Divine Visions themselves, useth those kind of Sights freely, and according to this Power, condescending to the Capacity of his Auditors, &c. He calls it *Speculation*, because the Soul doth not measure Divine Visions by the Will, but by the Intellective Faculty and Measure of its Purgation. *Pfell. 9.*

What the *Sun* is in Sensibles, that *God* is in Intellectualls: For as It doth illuminate the visible World, He doth in like manner the Invisible. Moreover, as It makes those, who look upon it, bright; so He makes them Divine and Deiform. *Nicetas.* The

of Ancient Egyptian ABBOTS. 117

The Presence of *Spiritual Light* and *Divine Splendor* converts the Mind of those, who are judg'd worthy of such a Glory and Contemplation, from many and various Opinions and Imaginations to that which truly is, that is to God, &c. *Nicetas.*

For what the *Eye* is in the Body, this the *Mind* is in the Soul. As therefore to behold the Lightning when it breaks out, there is need of *good Eyes*: so also for this, that we may be illustrated by the Contemplation of God, is required a *Pure and Sound Mind*. For as in a Looking-Glass sordid and impure, the Form of a Face cannot be represented; so neither in a foul and unclean Mind, the Splendor of God. *Ni.*

Whoever, knowing that they are only Mind, have passed the bulk and grossness of the Body,— and have *purged* their Mind from the Stain of Vices, and rendered it fit and meet for the Reception of the First (or chief) Mind and Creator of all things, God is *united* to them. For when the Mind is *Pure* and Incorrupt, he doth converse with the Mind without any thing intervening, and by it hath Communion with the Soul, as again by this he is joyned to the Body. But he is united, not as He is, but as We are capable of that Union. And hence at last he becomes known: Nor can any one otherwise know God, unless he open his Soul to Him, and receive him in it. *Pfellus.*

118 Directions and Exhortations

God doth so much *become known* to Men, as he is *familiarly joyned* to them, who by Vertue are joyned to Him. For according as is their *Ascent* he doth descend. And how much Man doth approach to God, so much also doth God become known to Man, imparting the Knowledge of himself according to the proportion of *Purity* that is in every one.

See whether the *Spiritual and Divine Gradation* will raise us. For from the *Incomprehensibility* of the Divine Nature, as from the first step of a Ladder, we are raised to *Admiration* of him, as to the second step: again, from Admiration we ascend to more *earnest Desire*: then from Desire are we raised up to *Purgation*: and from hence, further to *Likeness with God*: and, lastly, we arrive to *converse familiarly* with God, and know Him more perfectly by *Union*. Then, when we are made Deiform, doth the true and natural God *converse familiarly* with those, who by Grace are call'd Gods, infusing the Divine Fulgers of his Knowledge in us as every one is purified. *Nicetas.*

To be made God, is to be *partaker of Divine Illumination*; but not to pass into the Divine Essence.— Since we are set in the Confines between God and Matter, if we decline to Matter, we are Gross and Material; if we tend toward God, we are call'd Divine, and thereupon Gods. *Nicetas.*

St. Austin concerning the same.

THE Life of the Body, is the Soul; the Life of the Soul, is God. The Spirit of God dwells in the Soul, and by the Soul in the Body, that our Bodies also may be the Temple of the Holy Spirit, whom we have from God. *Ser. 18. de verb. Apost. c. 6.*

It is not unreasonable to say, That the Incorporeal Soul is so illuminated with the Incorporeal Light of the Simple (or pure) Wisdom of God, as the Body of the Air is illuminated with the Corporeal Light, and as the Air grows dark upon the departure of that Light. *11 de Civ. Dei, c. 10.*

Minds are to *Souls* as their *Senses*; but of Sciences whatever things are *most certain*, they are such as are those things which are illustrated or shined upon by the Sun, that they may be seen, as the Earth and all Earthly things. But God is he who doth illustrate; but I *Reason* am so in Mind, as the *Aspect* is in the *Eyes*. The *Eye of the Soul* is the *Mind*, pure from all stain of the Body, that is, remote and purged from all desires of Mortal things, &c. *1 Soliloq. c. 6.*

It is a great and very rare thing, with the Intensity of the Mind to transcend all Creature,

corporeal or incorporeal, being considered and found mutable, and to approach to that unchangeable Substance of God, and there learn from Him, that none but he made all Nature, which is not Himself. For so God speaks with Man, not by any corporal Creature sounding in corporal Ears, &c. but he speaks by the very Truth it self, if one be fit to hear with the Mind, not with the Body. *II de C. D. 2. v. ibid. Coq.*

When the Soul sees that singular and true Beauty, it will the more love it. But unless it fix on it its Eye with a mighty Love, and decline not any whether from beholding it, it cannot remain in that most Blessed Vision. *I Solil. c. 7.*

One thing there is that I can prescribe thee: I know no more. That these *sensible things* are wholly to be *forsaken*; and that we must greatly beware while we act this Body, that our Wings, which we need have intire and perfect, be not hindered by any of their Birdlime, that we may fly away from this Darkneſs, to that Light, &c. Therefore, when thou shalt be such, that nothing of Earthly things doth at all delight thee, believe me, in that moment, in the same point of time, thou shalt see what thou desireſt, &c. *I Soliloq. c. 14.*

Thou doſt desire to ſee and imbrace *Wisdom* as it were *naked*, without any thing of covering, ſo as ſhe doth not ſuffer herſelf, except to very few and her moſt choiſe Lovers, &c. It is a
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certain ineffable and incomprehensible Light of Minds: that vulgar Light, &c. *ibid.* c. 13.

Confide constantly in God, and as much as thou canst commit thy self intirely to Him. Do not be willing to be as it were thine own, but profess thy self to be a Servant of the most Gracious and Bountiful Lord. For so will he not cease to raise thee to Himself, and will permit nothing to befall thee, but what shall profit thee, though thou knowest it not. 1 *Soliloq.* 14.

Hear me, my God, hear me after that manner of thine *known to very few.*— Command, I beseech thee, whatever thou wilt, but heal and open my Ears, that I may hear thy Voice: Heal and open my Eyes, that I may see thy Becks.— Say to me, which way I shall look that I may behold Thee, &c. 1 *Soliloq.* c. 1.

Being admonished to return to my self, I entred into my most inward parts, thou being my Leader: and I could do it, because thou wast become my Helper. I entred, and I discerned with the Eye of my Soul, such as it was, above the same Eye of my Soul, above my Mind, *the unchangeable Light of the Lord*; not this vulgar, and visible to all Flesh. Nor was it as of the same kind greater, as if it grew more and more clear than it, and filled all with its Greatness. This was not that, but another, quite another from all those. Nor was it so above my Mind, as Oyl above Water, nor as
Heaven

Heaven above Earth; but superior, because he made me; and I inferior, because I was made by it. He who knoweth Truth, knoweth it: and he who knoweth it, knoweth Eternity. Charity knoweth it. O Eternal Truth, and true Charity, and dear Eternity. Thou art my God; for Thee do I sigh day and night. And when I first knew Thee thou didst assume me, (or take me up) that I should see it to be which I did see; and my self not to be, who did see. And thou didst beat back my weak Sight, shining vehemently upon me; and I trembled with Love and Horror, and found my self to be far from Thee in the Region of Dissimilitude, (or Unlikeness) as if I heard thy *Voice* from on high; *I am the Food of grown Persons; grow, and thou shalt feed on me. Nor shalt thou change me into thee, as the Food of thy Flesh; but thou shalt be changed into me.* And I know that for Iniquity thou dost tutor Men, and makest my Soul to pine away like a Spider. And I said, *Is Truth nothing, because it is diffused, neither through finite, nor through infinite spaces?* And thou cryedst from a far, *Yès indeed, I AM THAT I AM.* And I heard, as it is heard in the heart; and there was no cause of doubt at all left; and I could easilier doubt that I was alive, than that Truth was not, which is seen being understood by the things which are made.

7 Confess. c. 10.

More

More to this purpose might be noted out of these, and others of great Authority in the Christian Church; though it may be observed that anciently the Christians, as well as the Jews and Heathens, were very cautious not to express the Mysteries of their Religion to the Prophane, or to such as were not capable, according to our Saviour's Admonition, *Mat. 7. 6.* and out of that caution, and a like caution to avoid all Ostentation and secure their Humility, were more sparing in their Expressions of any thing of this nature in their Writings, than those of after-Ages, who, by degrees, began to write more openly, and at last to compose whole Books of what was before taught more secretly to particular Persons, as they were capable to receive it; but this is sufficient for the present.

By this Taste of the *Spirit of these Holy People*, together with the Testimonies of such Excellent Persons as were contemporary with them, and well acquainted with their *Manners* and *Exercises*, we may judge of the Rashness and Inconsiderateness of many of later times, who have made no scruple to despise, vilifie, and reproach the *Monastick State* in general; and the Impiety and Wickedness of such as have industriously endeavoured to rake up all the Dirt, and raise all the Calumnies and Slanders they could against them. If the Abuses and Corruptions, which in later times have increased among

among them, were such as might provoke the Indignation of Men and Judgments of God upon them, must the whole State from the beginning be condemned for them? If the Serpent cast out a Flood of false and Hypocritical Pretenders, such as those described by *Piammon* before, pag. 59. and *Hierom*, pag. 65. called *Sarabites* and *Remoboth*, to drown and obscure the Excellence of those who were sincere, doth it become Christians to help the Serpent in that attempt? *There are also* (saith *St. Austin*) *who are false Monks, and we have known such*; sed non perit Fraternitas Pia propter eos, qui profitentur quod non sunt; *But the Pious Fraternity is not therefore lost because of those, who profess themselves to be what they are not*, in *Psal. 132.* and in divers other places he notes such a mixture among them; and the Unreasonableness of those, who censure all for the Miscarriages of some. Should we judge of *Episcopacy* by the Actions of too many of that Order, which might be noted even from the time of *Diotrephes*, but especially after they became not only secure, but greatly honoured by Christian Princes and Emperours; or of the *Reformed Churches*, by what hath been acted by some amongst them; or even of *Christianity*, by the Lives and Manners of too many call'd Christians; how unreasonable would that be?

If we look into the more ancient times, we shall find them admired even by Jews and Heathens, and censured and condemned by none but Infidels, Hereticks, and Apostates. Only one *SYNESIUS* is set up against the concurrent Judgment of all the Great Lights of the Church, *Athanasius*, *Basil*, *Nazianzen*, *Chrysostom*, *Ambrose*, *Austin*, and innumerable more. And who is this *Synesius*? A Bishop indeed, and a Learned Philosopher; but as a Learned Doctor of this Church, and no Friend to Enthusiasm, hath observed, a better Platonist than sound Christian; one who lived among them, and yet very ignorant of what was most considerable in them; one who passeth a harsh Censure of them, and yet in it gives a remarkable Testimony for them. He knew indeed what every Rustick could take notice of, that they practised themselves, and recommended to others, *Temperance*, and *Continence*, and great *Austerities*; and thereof he is an unexceptionable Witness; but the reason thereof he knew not; and therefore calls their Way of Living Barbarous, Adamantine, and contrary to Humane Nature; an ample Testimony rightly understood. He knew their diligent *Labour* and *Works*, and what was said concerning their continual *Contemplation* of Divine things: and thereof is an undeniable Witness; but how that was consistent with twisting of Reeds and making of Baskets,
that

that he could not conceive. He knew that they had great regard to *Motions, Impulses, Transports, &c.* and thereof he is a competent Witness; but what to make of them he knew not; and therefore thought that they did thereby hope for the End without the Means. He knew that they were very confident of their *Knowledge of Divine things*; and thereof he is a sufficient Witness; but what they were he understood not; nor how they should attain any such Knowledge without Learning and Study; and therefore thought they did very arrogantly assume to themselves a greater Measure of Divine Knowledge than others had. And what wonder if he, who did not believe all the known Articles of the *Christian Faith*, should be no more acquainted with such Mysteries and Secrets in Spiritual things, as are by the Wisdom of God hid from the Wise and Prudent, but revealed unto Babes, than some of our Learned Doctors are at this time? Undoubtedly had those great Men, mentioned before, no way inferior to this in any part of Learning, understood no more of these things than he did, they had been of his Mind; or had he understood as much as they, he had been of theirs. And so much for *Syneſius*, a very competent Witness of what he knew in this Case, but a most incompetent Judge of what he understood not.

If we come nearer to our own times, and inquire into the State of the Monasteries at the time of the Dissolution, "*Stow* the Historian writing of the Year 1536. 28. *Hen. 8.* says, "*The Poor did much lament the Downfall of Monasteries, for the great Hospitality which was kept there.* And it is certain, that till after "*the Dissolution of Monasteries there was no Law in England to enforce any Man to pay to the Relief of the Poor by way of Temporal Coercion.* "*The Stat. of Ed. 1.* call'd the *Stat. de Asportatis Religiosorum*, recites it to be one chief End of building Monasteries, that Hospitality and Almsgiving might be exercised, and the Sick and Feeble maintained. The Clergy then scarce pretending themselves to be *Proprietors*, but rather *Usu-Fructuarii*: and as Mr. *Selden* saith, that *Parsonages* and *Vicarages* were *Elemosynæ Laicorum*; so it seems they were used as a kind of Reserve for the Laity, when they fell into Poverty again, *that is*, the Surplus was so: for there was always to be deducted the Maintenance of him, who waited at the Altar, according to the Dignity and Quality of his Person, Order, and Function. This was the Observation of a very good Friend to the Church of England, the late Lord Chancellor *Finch*. But as to the Monasteries, certainly that was an excellent Provision for the Poor, where they might be supplied with Spiritual as well as Corporal Alms;

Alms; and such as it seems did not fail till the last; so that we needed no Law for *Provision for the Poor* till the Monasteries were dissolved. Which is that *Sin*, whereof the Learned and Judicious Mr. *Joseph Meed* saith, *the whole Body of the Reformation is notoriously guilty; which, nevertheless, saith he, is accounted no Sin, and yet such a one as I know not whether God ever passed by without some visible and remarkable Judgment.* Ep. 14. p. 760. (v. Ep. 58. p. 829. Disc. 2. p. 15, 17. & Disc. 27. p. 119...) and the Judgment he thought begun upon some, (v. p. 17. & 829.) and expected more to follow. And since the Righteous God is a severe Revenger of the Indignities and Injuries done to his Saints; nor can he be thought to have less regard to Sacred Persons than to Sacred things, I know no reason why the great Defects of pious and a compleat Christian Education, which are now notorious in our Universities, and that Blindness, and Spirit of Sloath and Slumber, which, from thence, seems to have seized and possessed all Ranks and Qualities of Persons and Parties amongst us, may not be a special Judgment of God for that Universal Prejudice and Contempt, which upon the Scandals of some, the prophane Sacrilegious Impiety of others, and the inconsiderate Rashness and Indiscretion of many more, have raised against it.

F I N I S.

THE
L I F E
O F
St. ANTONY,
Originally Written in *Greek* by
St. ATHANASIUS,
Bishop of *Alexandria*.

Faithfully Translated out of the Greek by D. S.

TO WHICH
The L I V E S of some others of
those *Holy Men* are intended to be added,
out of the best Approved Authors.

L O N D O N,

Printed for the Author, for the Use and
Benefit of a Religious Society, 1697.

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THE PREFACE.

THE great Prejudice, which in this last Age was raised against Monastick Life and Monks, so greatly esteemed in the most flourishing Ages of the Church, did proceed, not so much from any Evil in the thing, or in the persons at that time, though much degenerated from the Virtue of the Ancients, as from the Wickedness and Sacriledge of such as were greedy of their Revenues and Riches, and Unwillingness of others to bear the Yoke, they had taken upon them. This is so manifest, that whoever should proceed to that degree of Disingenuity and Impudence as to deny it, would justly forfeit all Credit with Men of Judgment and Impartiality afterward. It is true, there was too much occasion given for such as had a mind to rake up all the dirt they could against them; yet even in that scarce any who have set themselves to that work, have contained themselves within the bounds of Truth and Modesty, much less of Charity; but their Malice and Prejudice may

The Preface.

be perceived upon a very small inspection into their Writings. In this wicked Work, besides all those who were directly concerned in it, many others engaged, partly as Advocates, in hope of some Preferment or Advantage from such as were possessed of the Prey; partly to ingratiate themselves with the Party; and partly through an indiscreet ignorant Zeal, easily carried with an overflowing Stream.

The mischievous Consequences of this were many and great; of which, to pass by others, one is no less than want of sound Education in true Christian Piety and Virtue, even in our Universities ever since, but too manifest in the Effects: and another no less than that, even the making the Word of God of none effect, by discommending and disparaging, and eluding even what our Saviour recommended to all, though enjoined to none, undermining the very Principles of the most Heroick Virtue and Piety of the most Holy Christians, by an abominable Antichristian Presumption, requiring no less than a Publick Humiliation of all the Protestant Churches. For these, and others of this nature, it is that the Blessing of God hath not been upon the Reformation, but only a Protection, nor is it probable ever will, till the Reformation it self be reformed; but that they will either dwindle away, as they have hitherto, till they come to nothing; or fill up the measure of their Iniquities, till they bring some great Judgment of God upon them. Such

The Preface.

Such inconsiderate factious Zealotes as call this Popery, know not what they say; but do Honour to Popery, Injury to Christianity, and Prejudice to their own Cause. But so mad and heady have they been, that sober Men, who understood better things, have been forced to apologize for barely mentioning the Monasteries, as Mr. Tanner hath truly observed, in his Preface to his Notitia Monastica; who, notwithstanding, hath very worthily dared to say, That Monasteries were in those dark Ages the only Preservers of Learning, and Maintainers of Hospitality: That Orders and Statutes for the Relief of the Poor were never known till after their Dissolution: and, That their Founders were Men of the greatest Honour and Virtue in their respective Ages. In his Epistle Dedicatory.

The Antiquity of Monasteries among Christians is not certainly known. It is very probable, which Mr. Tanner saith after Sir George Mackensy, that the Original of Monks in Britain may be dated from the first Plantation of Christianity therein; "and that some of the Druids "having been converted from the Pagan Religion, "whereof they were the Priests, became our first "Monks; being thereunto much inclined by the "Severity of their former Discipline. And the same is certainly more than probable concerning Egypt, that the Therapeuts, whatever they were before, were converted some of the first, and con-

The Preface.

tinued their way of living afterward; for none could be more disposed to receive the Gospel; nor can any other account be with any probability given of them. And Monasteries there were in Egypt before St. Antony, as appears plainly by the expression of St. Athanasius in his Life, (c. 3. p. 6.) and more fully by Socrates, (lib. 4. c. 23.) who saith, That Monasteries in Egypt had their Original from very great Antiquity: but they were enlarged and much increased by a pious Man, whose Name was Ammon; of whom Athanasius makes mention in the Life of Antony, (c. 32.) which Socrates also takes notice of. So that the Question mentioned by St. Hierom, in his Life of Paul, is plainly to be understood, not who were the first Monks, nor who were the first Anchorets; but who were the first Eremites, who retired so far as into the Desert? for Athanasius mentions an old Man, when St. Antony began, who had obliged himself to a Solitary Life from his Youth; and, doubtless, many such there were from the beginning of Christianity: but such Societies there were also of Women, before St. Antony's time; to one of which he committed his Sister, as appears in his Life; and of whom St. Athanasius gives us a noble Testimony. Apolog. p. 698. to. 1.

*But there being none of whom we have any such particular and authentick account of their Lives and Actions, more ancient than St. Antony, none
could*

The Preface.

could be more proper to begin with for Example of the Heroick Piety and Virtue of those Ancient Christians, than his, being written by so Eminent and Excellent a Person as St. Athanasius, whose deserved Character the English Reader may peruse in Dr. Cave, collected out of the Ancients.

And for the LIFE it self, that it was written by Athanasius in Greek, and soon after Translated by Evagrius into Latin, is so attested by the Ancients, as is beyond all question; and the Agreement, and Disagreement too, by reason of the Liberty which Evagrius saith he took in Translating of it, which is between the Greek and the Latin Copies now extant, is so remarkable, and all so agreeable with what is said of it, or out of it, by the Ancients, as renders all little Cavils and pretended Doubtfulness greater Blemishes to their Writings, Candor and Integrity, who abuse People with such Pretences, than it can be to either the Greek or Latin Copies, which so mutually confirm the Truth of each other, and with the concurrence of other Testimonies, make such a triple cord, as nothing but greater regard to Factions and Parties, than to Truth and Honesty, would ever attempt to break. Why are not some others reckoned doubtful, for which there is more colour; but that one serves their turn, but the other not?

But undoubtedly there is a certain Secret Cause of some Peoples Prejudice against this Holy Life: His Heroick Virtue and Devotion, is a tacit

The Preface.

Reproach to their Laziness and Tepidity; His Miracles, to their Want of Grace; which makes that seem incredible to them, which they see nothing of among themselves: and hence they catch at any thing to bring all into question; as, his Combats with Devils, (c. 7.) though certainly written by St. Athanasius, and cited out of him by Ruffinus, Socrates, and Nicephorus; and the like related by others, and even in our own times: the Smell of Spirits; (c. 35.) as if it was not common for foul Spirits to leave a Stink behind them; or that we must deny Credit to all Relations of that kind, even amongst our selves, because not agreeing with our fine-spun imaginary Notions of Spirits: and the use of the Sign of the Cross, both recommended to others, and practised by himself; as if that was not the Common Practice of Christians long before his time; and the triumphant Erecting of Crosses ever since Constantine's time at the least; (See Eusebius's Life of Constantine, l. 1. c. 28,—31, 40. and l. 2. c. 7.—) and we had bravely mended the matter, by setting up instead of it the Effigies of the Dragon upon our highest Spire without, and the Ensigns of the Beast over our Altars within, in many of our Churches, as real Emblems or Representations of our Estate and Condition, as if there was indeed some Magical Enchantment in them.

We may argue and cavil at such things as these, but where is the Virtue and Divine Power, which accom-

The Preface.

accompanied that Holy Man? If we judge by our Saviour's Rule, we shall find little but empty Talkers among those, who exclaim most against these things; and magnifie the Active Life above the Contemplative: What does their Activity produce? Antony, we see, converted great numbers to forsake their Estates, and embrace the State recommended by our Saviour to all, who could receive it: But how many do we see by these Orators converted from their Covetousness, Vanities and Superfluities, to Obedience to the positive Commands of Christ? In Antony the Power and Spirit of Christianity shined gloriously even in the sight of Heathens and Infidels; but our Little Morality makes our selves suspected first, and then our Religion too for our sakes; and gives great occasion to such as have more Wit than solid Virtue, to turn Atheists and Deists; and such as have some sense of Religion, to turn Separatists or Dissenters, Nay, the very Reading of this Life hath produced more noble Conversions, than all their Preachings and Writings, put all together, who cavil at it: whereof we have particular instances in St. Augustin's Confessions, l. 8. c. 6. And, indeed, how can they expect the Blessing of God upon their Labours, who so unadvisedly oppose so considerable a part of the Doctrine of our Saviour in general, and resist his Inspirations in such as consult them in their own particular cases? Is this the way to prepare a
People

The Preface.

People for the Lord? They may do well to consider what they shall answer, when they are called to account for it; and be more wary in such cases, that they do not obstruct the Work of God, but, as they ought, promote it.

An ABSTRACT of the LIFE of St. ANTONY out of Sozomon, l. 1. c. 13.

WHETHER they were *Egyptians*, or any others, who were the first Beginners of that (*Monastick*) *Philosophy*, this is confessed of all, That that Great *ANTONY* the Monk did excellently practice that kind of Life with proper Exercises and Actions of *Diligence* and *Perfection*; whom at that time growing famous in the Desarts of *Egypt*, the Emperour *Constantine*, in Honour of his Vertue, received into his Favour and Friendship, honoured him with his Letters, and desired him to write to him for what he had occasion. He was an *Egyptian*, Born of a Noble Family at a place call'd *Coma*, which is a Village near *Heraclea*. When he was a well-grown Youth, the

The Preface.

the Lands descended to him from his Father, he gave to the People of the place; and selling the rest of his Estate, he distributed the *Price* amongst the Poor. For he considered that it was the part of a Student of Philosophy, not only to deprive himself of his Estate, but to dispose of it in a decent manner. While he lived with others of his time studious of Philosophy, he imitated the Virtues of all of them. And because he conceived that a Good Life, although hard and difficult at the beginning, would, by Custom, become easie and pleasant, to those measures of severe Exercise of his Continnence, which he first began with, he daily added something, and, as if he always began, still renewed his Resolution and Alacrity of Mind, chastizing sensitive Pleasures with corporal Severities, and resisting the Affections of his Mind with a Wise and Divine Resolution. His *Food* was only Bread and Salt, and his *Drink* Water, and *Sunset* his Dinner time. But he often continued *Fasting* two days, or more. He *waked* almost continually whole Nights, and continued in *Prayer* even till Day; and if he did take any *Sleep*, it was only upon a *Mat*. But for the most part he took the *Ground* or *Floor* for his Bed. He refused anointing with *Oyl*, and the Use of *Baths*, and such like things; because they, with their Humidity, are wont to dissolve and relax the firmness of the Body. And it is reported, that

The Preface.

that he never saw himself *Naked*. *Book Learning* he neither understood, nor admired; but a Good Mind he commended as more ancient, and the Inventer of it. He was very Meek, Civil, Prudent, Magnanimous, courteous to such as came to him, and not unpleasant to those, who talked with him, even though they talked crossly: For he did wisely, by his Behaviour and Skill, allay the heat of Contention as it arose, reduced it to Moderation, and the Persons to more composed *Behaviour*. When, by so great Virtues, he had obtained abundance of Divine *Fore-knowledge*, he did not account it a Virtue to fore-know: and therefore neither did he advise that any one should lightly trouble themselves about the Fore-knowledge of Futurities. And he judged, that neither he, who is ignorant of future things, should for that incur Punishment; nor he, who had Knowledge of them, to be in that respect Happy, or to be emulated. For true Felicity, he said, was to Worship God, and Observe his Laws. But, said he, if any one be desirous of this Præ-science or Fore-knowledge of things, let him purifie his Mind. For by this means he did resolve that the Faculty of Fore-seeing, and the Science of future things, might, by Divine Revelation, be obtained. But neither did he indure to be *idle*; and he directed any who desired to live well, to work; and day and night to enter into Examination and Account

The Preface.

count with himself of his Deeds: and if any thing was done otherwise than it ought, to write that down, that thenceforward he might beware of Sins, and be cautious of himself, if he should find many such things written, as fearing lest if that writing should be found, it might appear to others how bad he had been. He was an excellent and most industrious Advocate for such as were *oppressed*; and for the sake of such often went to Cities: For many, with their lamentable Complaints, prevailed with him to interceed for them with Princes and Magistrates: For all of them reckoned it a great Happiness if they could have the opportunity to see him, hear him Discourse, and receive his Commands. But although he was such as he was, yet did he endeavour to live unknown and in Solitude. And when at any time he was compelled to go to the City, to succour any in want, as soon as ever he had dispatch'd the Business for which he came, he presently hasted back to his Retirement. For *Fishes*, said he, do live in the Water; but Solitude is the Element for *Monks*: Those, if removed to dry Ground, die; these, if they approach the City, lose their Monastick Composedness. Toward those who looked upon him he endeavoured to behave himself so, as neither to be, nor to be judged proud.

These few things concerning the *Conversation* of *Antony*, I thought necessary to say, that taking
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The Preface.

them for Examples, we may by them judge of the rest of his Philosophy.

He had many very Eminent *Disciples*, of whom some flourished in *Egypt* and *Libia*, others in *Palestine* and *Syria*, and in *Arabia*. And each of them lived, among those where they lived, as their Master did, and instructed many in the like Virtue and Philosophy, so that it was hard for one, who did diligently visit Cities and Countries, to meet with his Associates or Successors: For how could such easily be met with, who more industriously endeavoured to live concealed and unknown, than other Mortals of the World, out of a vain Ambition do to be known?

A Relation of Two Courtiers converted from the World to a Religious Life, by Reading the Life of St. Antony, taken out of St. Augustin's Confessions.

TWO Courtiers at Trevers, while the Emperor was at a Publick Shew, diverting themselves in some Gardens near the City, in one of them found a certain Cottage inhabited by some Religious Men, and there the LIFE of St.

The Preface.

St. Antony; which one of them began to read, and to admire, and be inflamed, and while reading to think of taking up such a Life, and leaving the Service of the World to serve God. And presently being suddenly filled with a Holy Love and modest Shame, he, angry at himself, cast his Eyes upon his Friend, and says to him, *Tell me, I pray thee, whether do we aspire to arrive by all these our Labours? What do we seek? For what do we strive? Can our Hope be greater in the Court, than to be Favourites with the Emperor? And what is there there not frail and full of Dangers? And by how many Dangers do we proceed to greater Danger? And how long shall this be? But if I would be the Friend of God, behold, I am made so presently.* This he said, and being in Labour in the bringing forth a New Life, he turned his Eyes again to the Book, and read on, and was inwardly changed where God only sees, and his Mind was set free from the World, as presently appeared. For as he read, and rouled over the Waves of his Heart, he sometimes groaned, and considered, and, at last, resolved upon better things; and having given up himself to God, he saith to his Friend, *I have now broken off from those hopes of ours, and have resolved to serve God; and this I begin from this very hour in this very place. If thou be'st loth to follow me, do not hinder me.* The other answered, *That he would stick to his Companion in so great an Achievement,*

The Preface.

chievement, and of so great Merit. And both, now being Religious, have built the Tower (saith St. *Augustin*) with the proper Expence of Leaving all and following Christ, and fixing their Heart in Heaven remain in that Cottage.

Two other Courtiers, who had parted from them, and been walking in other parts of the Gardens, coming to call them to return, they told them their Resolution, and how it was wrought and confirmed in them: At which they, though not yet so resolved, fell into Tears, and congratulating their State desired their Prayers. But two Virgins, to whom these Converts had been contracted, when they heard of it, did likewise consecrate their Virginitie to the Lord.

And St. *Augustin* himself was so affected with the Relation of it by *Potitianus*, who was one of those who returned, that it was a chief occasion of his Conversion, and after many Conflicts in himself, which he expresseth very pathetically in the next chapter, he broke out at last into these earnest Expressions to his Friend *Alipius*: *What do we suffer? What is this? What hast thou heard? The Unlearned get up, and take Heaven by force; and we with all our Learning, without heart, behold where we wallow in Flesh and Blood. Is it because they are gone before, that we are ashamed to follow? and are we not ashamed at least not to follow?* And these throws of the New Birth never ceased till his Conversion was perfected.

The

The LIFE of
St. Antony,

Originally Written in Greek

BY

St. ATHANASIUS,

Bishop of *Alexandria*,

TO

The Pilgrim Brethren.

YOUR Design of not only keeping pace with, but also of out-stripping the *Egyptian Monks* in a virtuous Ascetick Course of Life, is an Entrance upon a very generous and laudable Enterprize. You have at length, I find, got Monasteries of your own, and a Platform of *Monastick Discipline* by you. There is no one but must in Justice commend your Design; and no doubt

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but God will bring it to Perfection, in case ye be but instant and constant in Prayer for his Blessing.

And since you have an earnest desire of being inform'd, How St. *Antony* first entred upon an Ascetick way of Living; and what manner of Man he was before; and what sort of End he made at last; and whether the Reports that have pass'd about him are true; in order, I presume, to bring your selves to an Emulation of him; and hereupon have thought fit to request an Account of his Conduct from my hands: Be ye hereby satisfy'd, that I have received your Command, and received it with great Affection too; for the Truth of it is, the bare Remembrance of St. *Antony*, is a Matter of great Advantage to me: Besides too, I am very well satisfy'd, that when you have had an Account of this Man, you will admire him so, as to rival and transcribe his Example; which indeed is a Pattern so exact, that any Monk may form his Solitude by it; and therefore I dare advise you not to dis-believe what-ever you may have heard concerning him; but rather to look upon common Reports, as strange as they may seem, to fall far short of what St. *Antony* did and was: for truly his Fame does not come near his Worth. And I must needs say, that what I send now to you concerning him in this Letter, by reason of the Urgency of your Request, is only an imperfect

The Life of St. ANTONY. 3

fect Relation of some few Passages of his *Life*, which are still fresh in my Memory. And I desire you by no means to leave off Enquiring about him of Passengers from all Quarters; for I am perswaded, did every one speak what they knew of him, his Life would be found a Task too great for any Biographer to undertake to perfect it: For which reason, as soon as your Letter had reach'd my hands, I thought fit to send for some of those Monks who us'd frequently to visit him, that by their Information my Narrative might be a little fuller than 'tis now. But because the scantiness of the Seamen's time and the hast of the Pacquet-Boat straiten'd me so, that I could not tarry till they came; I have us'd my utmost Diligence to acquaint your Reverences with all that I knew my self, (for I have often seen him) and could learn from a Person who was his Servant no small time, and us'd to pour the Water on his Hands when he washed. I have all along ey'd the Truth, so that who-ever hears more than he will find here, may safely give Credit to what he hears. Who-e'er knows less of him can't chuse but have great Thoughts of *St. Antony*; but how-ever, can't revere him so much as he ought who Reads this.

1. **S**T. *Antony* was Born in *Egypt*, both of Rich and Noble, (& what is better than both) of
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Christian Parents. And indeed his exact Christian Life was a clear Evidence of his Christian Birth. During his Childhood he was always kept at home, being an utter Stranger to every Body but his Father's Family. And after he was a little grown up, he could not endure to go to School, purely because of an inbred Aver-sation to keeping Company with other Children: For he had a strong desire to live, as we read of *Jacob*, like a plain Man dwelling in Tents. When his Parents us'd to carry him to Church, (though but a Child) he did not appear List-less or Lazy: Neither, as he grew up, did the least sign of a refractory Spirit appear in him: But he was always very Obedient to his Parents, and Attentive to the Prayers and Homilies, and strictly careful to reap some Profit to his Soul from what he heard. Though he saw his Parents had a great Estate, yet he never was concerned for dainty Victuals, or variety of Dishes, being not in the least solicitous about matters of that kind; but was always pleased with what-ever was provided, and never desired any thing else.

2. At about Eighteen or Twenty Years of Age, at the most, he was left an Orphan, with an only and very young *Sister*, and trusted by his Parents, (notwithstanding he was so young) when they dy'd, with the Management of the whole Family and Estate, and the Education of his Sister. Before Six Months after their
Decease

Decease was expir'd, as he was going (according to his Custom) to Church, and ordering his Faculties into a fit frame for Devotion, that Text (*Matt. 19. 27.*) of the Apostles *leaving all* to follow their Saviour, came particularly into his Mind in the midst of his Walk; as also concerning those who in the *Acts* (*Act. 4. 35.*) *Sold their Estates, and brought and laid them at the Apostles feet, to be distributed as every one had need*; and what, and how great an Hope remains laid up for them in Heaven: With these Thoughts he went into the Church. Now it happened on that Day, that that part of the Gospel was read where we read our Lord saying to the Rich Man, *Matt. 19. 21. If thou wilt be perfect, Go sell all thy Possessions, and give unto the Poor, and then come and follow me, and thou shalt have Treasure in Heaven.* This Lesson St. Antony apply'd (as particularly directed to him) to himself; and hereupon embracing the Remembrance of the generous Example of those Saints, as injected into his Mind by God himself, accordingly parted with the Estate of an ancient Family, in all 300 Measures (which the *Egyptians* call *Arours*) of very rich and fertile Land, and distributed the Money, for which he sold it, among the Inhabitants of the Village where he liv'd; that neither his own nor his Sister's Mind might be encumbered with it any longer. His Moveables he also Sold, and gave the Money to the Poor.

3. And having reserv'd some small matter for his Sister, the next time he went to Church he heard our Lord say in the Gospel, *Matt. 6. 34. Take no thought for the Morrow :* And therefore, without any more delay, he e'en went out immediately, and distributed that too among the Poor. And having given her in Charge to some experienc'd and trusty Virgins, to be Educated in their Cloysters, he betook himself to an Asce-
 rick Life without doors, keeping a very close eye upon himself, and leading a very rigid and absteinous Life ; for at that time there scarcely were any settled Monasteries in *Egypt*, neither did any Monk live in a remote Wilderness : But whoever had a mind to order himself very severely, exercis'd himself in some solitary Place not far from his own Town. At this time there was an Old Man in a neighbouring Village that had obliged himself to a solitary Life from his Youth. *St. Antony* having observ'd him, was inflam'd with Emulation, and at first continu'd alone in some place *or other that was* hard by the Village. And where-ever he heard of any studious and zealous *Courter of Vertue*, like a provident Bee, he would be sure to go and find him out, never returning to his own Abode till he had seen him, and could bring something back with him, which might serve for part of a *Viaticum* to bear up his Spirit in his Progress to Heaven. After he had continu'd thus some time, he

he squar'd his Mind with such exactness, as to *resolve never to return again* to the Place where *his Ancestors Seat* was; nor so much as to bear the secular Concerns of *his Relations* in his Memory any longer; that he might intirely apply his Mind and Affections to a vigorous Affiduity in Asceticks. And therefore *he wrought with his own Hands*, because 'tis written, *2 Thess. 3. 10. Let not the Idle eat.* Part of what he got by his Labour he subsisted on himself, and part of it he gave to the Poor. He *Prayed* continually, because he had learnt that we ought to pray incessantly in private. He attended so diligently to the *Scriptures*, when read, that nothing fell to the ground from him, but he held it so fast, that his Mind was as good as a Library to him. For the sake of his Demeanour, he was *belov'd* by all: He *submitted*, with great readiness, to all virtuous Persons whom he visited: He would, with great diligence, by himself mark every *virtuous Person's* Virtue, for which he was peculiarly Eminent, and stamp them upon himself. In one, he would observe an Obligingness of Carriage; in another, an unwearied Fervour in Prayer; in a third, Calmness of Spirit; in a fourth, great Condescension and Charity: He would very affectionately eye this Person's great Sprightliness, Vigilance, and moderate use of Sleep; and another Man's Affability, Delight in the *Scriptures*, and Rea-

diness in Conferences on Spiritual Subjects: Here he admir'd one for his Fortitude, Magnanimity, Patience, and Courage; there another for his Fastings, hard Lyings upon the Ground, and other such like Arts of subduing the Body: But principally, and above all, he would seal on his Heart and Soul that Piety and vehement Affection for Christ, and stream of mutual Love, which was very obvious and legible in them all. Thus he us'd constantly to go back to his own Cell always fraught with such *useful Observations* as these; making himself the Repository of all those Excellencies he could spy in others; whence he was wont to elicit and display them in a bright and exemplary Conversation. All the Contest he had with those of the same Age with himself, was, to be second to none of them in *Christian Discipline*: In which sort of Victories he behaved himself so modestly, that no body fretted at him for Envy; but rather, on the contrary, took delight in taking Notice of him; insomuch, that the whole Neighbourhood that had any regard for Vertue, and all with whom he convers'd, observing his Goodness, us'd to call him *Theophiles*, or God's Friend: The Elder, calling him Son; and the Younger, Brother.

4. But *the Devil*, who is envious, and hates every thing that is commendable, could not endure to see such a noble Purpose in so young a Person;

son; but made it his Endeavour to thwart all his Designs to his Disadvantage.

At first he strove to bring him off of his Ascetick Course of Life, by throwing into his Mind a Remembrance of his Estate, of the Nearness of his Relations, and a Solitude for them; a Love of Money, and Desire of Glory; great Varieties of Pleasure, and other such Recommendations of the Methods of the World; as also, Thoughts of the Ruggedness of Vertue, and how much Labour it costs a Man to obtain it; and, to mention no more, of the Weakness of his Body, and the long Remainder of his Life. In short, the Devil rais'd a great deal of dust in his Thoughts, that by bemudding and disordering his Mind, he might make St. *Antony* let go his Design. But as soon as the Enemy saw himself too weak to foil St. *Antony's* Resolution; and quite contrariwise, that he himself was emasculated by the Holy Man's Steadiness, supplanted by a mighty Faith, and fall'n by reason of his continual and earnest Prayers, he assum'd a new Boldness and Confidence in those Weapons which he knows every Man carries about him in his own Flesh against himself; for here he mostly lies in Ambush against the Souls of the Young. Accordingly he renews his Assault against the Youth, Night and Day attacking him with great Turbulence; insomuch, that standers by could easily discern a Combat between

tween them; for the Devil threw *filthy Thoughts* into his Mind; and the Young Man routed them out as fast by Prayers: the Adversary us'd his Policies to make his Body dissolute, and rebellious; on the other hand, St. *Antony* fortify'd his Soul, and us'd his Body hardly, and kept it under by Faith, and Fastings, and Tears, and earnest Addresses to God. But still the Devil, though worsted, was very hardy, and *appeared* to him in the *Shape of a Woman*, represented Beautiful in all respects, only to impose upon St. *Antony*. But *Antony*, by placing the noble Extract of his Spirit and intellectual Power in a clear view before himself, quench'd this Fire-brand of Deceit. Nevertheless the Devil would yet be hinting the Softness and Affectingness of this Pleasure; on the other hand, *Antony*, like an enraged and exasperated Person, by revolving in his Mind God's Menaces of Fire, and the Toyl of those Furrows which the never-dying Worm ploughs in the Consciences of the Damn'd, escap'd free without being hurt, or so much as sing'd by his Temptations. All which dash'd the Enemy mightily out of countenance; for, he that once thought of being equal with God himself, was now flighted and baulk'd by a Young Man; and he that generally vaunts and vapours so insolently over Flesh and Blood, was now over-thrown by a Man, even whilst he wore his frail Body of Flesh: For our Lord, who
wore

wore Flesh Himself for our sake, and gave the Body a Conquest over the Devil, wrought and wrestled together with this Holy Youth. So that every one who strives in good earnest with the Devil, may, with good reason, say, *Not I, but the Grace of God with me*, 1 Cor. 15. 57. At last, the Devil perceiving that he could not overthrow and discourage *Antony* by this Device, gnashing his Teeth, and being like one beside himself to see himself drove out; he, who is really black in his Nature within, *appear'd* in the form of a *Black Boy* to *Antony*, and as it were lying at his Feet, (for the crafty Spirit being turn'd out of his Heart, now no longer invaded his Thoughts) assum'd an Humane Voice, and said; I have deceived many, yea, verily, I have worsted and deceived very many: But having now exerted my Strength against thee, as against many others, I have been weaken'd and overcome. Who is this (said *Antony*) that talks thus to me? The Devil answer'd in a wretched whining Tone; To this Day I have ply'd soft fleshly Allurements in Young Persons, and have been call'd, The Spirit of Fornication. How many, when willing to be Sober, have I deceiv'd? How many have I, by Hypocrisie, and sense-affecting Motions, drawn aside? I am he of whom the Prophet speaks, *Hos. 4. 12. Ye have been deceiv'd by the Spirit of Fornication: 'Twas by me that they were tripp'd up: I am* he

he who have so often disturb'd thee, and as often been humbled by thee. *Antony* therefore having paid his Thanks to God, and being become more valiant in Spirit, said; Hence 'tis plain that thou art very contemptible, for thy Soul is black and swarthy, and thou art weak as a Child; neither will I, for the future, give way to any Solicitude upon thy Account; for the Lord is my Helper, and I shall look down upon mine Enemies with scorn; which he had no sooner said, but the Black Monster fled away, being afraid to speak or come near the Heroe.

5. This was St. *Antony's* first Conflict with the Devil; or rather, (to speak properly, and as I ought) this was our Lord's first defeat of the Devil in *Antony*, who, *Rom. 8. 3, 4. Condemn'd Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, who walk not according to the Flesh, but the Spirit.* But for all this St. *Antony* did not neglect himself, as if the Devil were intirely under his Feet; Nor did the Enemy, as though vanquish'd, desist from forming Stratagems; for he rang'd about, like a roaring Lyon, seeking out some pretence against him. *Antony* had learnt from the Holy Scriptures that the Wiles of the Devil are many continually, and therefore continually gave himself to exercise; considering, that since the Devil could not deceive his Heart by Pleasure, he would try the more subtilly and diligently to do

do it by other Methods ; for the Devil is Sin's sure Friend. Wherefore *Antony* tam'd his Body more and more, lest after he had conquer'd in some Combats, he should be dragg'd a Captive by him in others. Hence he resolves to accustom himself to *severer Discipline* still. At which Resolution many were startled through surprize. But however, he went thorow with it very patiently ; for the bent of his Soul having lasted a long time, wrought such a good habit in him, that he seiz'd on every, even the least Occasion of exerting his strenuous pursuit after Vertue.

6. He *watch'd* so very much, that oft-times he lay without Sleeping all Night long ; and this not once, or so, but very often, to admiration. He *eat* once a Day, after Sun-set ; sometimes but once in two Days ; nay, and sometimes but once in four Days. His Diet was Bread and Salt : His Drink only Water. Instead of a Feather-Bed, he *lay* on a Mat ; and sometimes on the bare Ground. He never anointed himself, because he said 'twas more proper for the Younger to addict themselves to Ascetick Exercises, than to seek out those things which effeminate the Body : They should rather accustom themselves to labour, and to bear the Apostle's saying in their Mind, 2 Cor. 12. 10. *When I am weak, then I am strong* ; for then (said he) the Vigour of the Spirit is renew'd, and becomes
Athletick,

Athletick, when the Pleasures of the Body languish and are impair'd. This also was an admirable Thought of his, (*wiz.*) That he did not think it proper to measure our *Progress in Vertue*, by the length of the Time we first set out, or by our Retirement, so much as by our Divine Desires, and Longings, and the Encrease of our Holy Purpose. And therefore he would not remember the Time past; but every Day, as though it were the first, he would express a more ardent Thirst and Endeavour after a further Advance. Speaking by the way of Soliloquie, that of the Apostle, *Phil. 3. 14. Forgetting that which is behind, and pressing forward.* And remembring the Voice of the Prophet *Elias*, who saith, *2 King. 18. 15. As the Lord of Hosts lives, before whom I stand, I will surely shew my self to day:* for he observes from the Prophet's saying, *To day*, he did not take a measure of the Time past; but every day, as if it were, laying the first Foundation of his Vertue, he studied to approve himself such an one as he ought to be before God; pure in Heart, and ready to obey his Will, and no ones else. Every *Christian Ascetick* (said he) ought to see and learn within himself his own Life from *Elias*, as in a Glasse.

7. *Antony* having by this time, and by these means, recollected and simplify'd himself, Travelled to the *Tombs*, which were at a considerable distance

stance from that Town, having first acquainted one of his Acquaintance with it, who supply'd him with Bread enough to subsist upon a good while. When he was got thither, he went into one of the Tombs, and shut the door over his Head, and tarried within there by himself.

Now the Devil not being able to away with this, and afraid lest, in a little time, the whole *Desart* should be fill'd with Asceticks, came one night with a great company of Devils, and beat and bruise'd him at that fearful rate, that he lay a long time Dumb, because of the Extremity of his Torments; for he protested his Pains were so great, that 'twas impossible Men should be the Instruments of the like. But, by the Providence of God, (for the Lord does not forget those who hope in Him) the Day after an Acquaintance came with some Loaves to him, who, as soon as he had open'd the door, seeing him lying along, like a Dead Man upon the Ground, took him up and carried him to the Town-Church, and laid him upon the Pavement, where many of his Relations and Towns-People sat by him, (as they there us'd to do about the Corps of the Dead.) Now about Midnight *Antony* came to himself, and awoke, and saw all asleep but himself and his Acquaintance that brought him from the Tombs. *Antony* therefore becken'd to him, and desired him to carry him back to the Tombs, without disturbing any of them. Accordingly his Friend carried him.

8. And when he was return'd thither, shutting down the Tomb-top, he tarried within there as before; and not being able to stand, because of the Stripes the Devil gave him, he pray'd lying prostrate; and after he had pray'd, he said aloud, *I Antony am here; I don't run away for your Stroaks or Terrours: For though you inflict more upon me, nothing shall separate me from the Love of Christ.* Then he sung that of the Psalmist, *Though Hosts encamp against me, yet shall not my Heart be afraid.* Thus did Antony think and speak: But the envious Enemy, and hater of all Good, wondering to see him appear so confident in spite of all that he endur'd, founded his Hounds together, and being burst with Envy, said; See here, we have not tam'd nor tir'd this Man, either with the Spirit of Fornication, or with our Stripes and Buffetings: on the contrary, he is grown the more daring against us; let us therefore set upon him some other way, (for the Devil has always new Schemes ready at hand to promote his malicious Designs.) Wherefore, not long after, they came and made such a great *Noise* in the Night-time, that the whole Monastery seem'd to be shook, and the Walls of the Cell to be broke through by the Devils transforming themselves into the *Shapes of all sorts* of Beasts, Lyons, Bears, Leopards, Bulls, Serpents, Asps, Scorpions and Wolves; every one of which mov'd
and

and acted agreeably to the Creatures which they represented; the Lyon roaring, and seeming to make towards him, the Bull to but, the Serpent to creep, and the Woolf to liare towards him, and so, in short, all the rest, according to their Natural Motions; so that *Antony* was tortured and mangled with them so grievously, that his Bodily Pain was greater now than before: However, he was unmov'd, compos'd, wakeful, and himself: He groan'd indeed for Bodily Pains, but he had a sober undisturbed Mind, and, as't were, laughing, he said; "If ye had any Strength, "it would be enough for only one of you to come "against me; but because the Lord hath enervated "you, therefore ye thus try to scare me by a "Multitude; and (which is a manifest Indica- "tion of your Weakness) ye have put on the "Shapes of irrational Creatures. If ye have any "Power, if ye have receiv'd any Authority, don't "delay, but seize me: But if ye have not Ability, "Why do ye trouble both me and your selves in "vain? My Faith in God is a sufficient Seal and "Security of his standing by me. The Devils therefore having assaulted him a long while to no purpose, gnash'd their Teeth at him; for they found they mock'd themselves more than they mock'd him.

9. Moreover, the Lord did not forget *Antony's* Bravery at this time, but came to his Help; for as *Antony* look'd up, the Roof of the Cell

was as it were open'd, and there was a Beam of Light shooting down, as it were, upon him; whereupon the Devils straitway became Speechless; *Antony's* Pain too presently ceas'd, and the Roof clos'd again. Now *Antony* being sensible of the Ease that had been sent him, and that he had gain'd Breath, and respite from his Dolours, spoke respectively to the Vision, and said; "Where wast thou before? Why did'st thou not appear at first, that thou might'st assuage my Pain? And a Voice said unto him, "*Antony*, I was here; "but I waited to see thy Behaviour under this Tryal; and since thou hast valiantly gone through it, and hast not been conquered, I will always be thy Helper, and make thee famous in all Places. Having heard this, he rose and prayed, and grew so strong, that he perceived he had more Strength now in his Body than he had before; being now near the 35th Year of his Life.

10. The Day following, as he was walking out, he found himself stronger bent to the Exercise of Religion; and he went to that Old Man (whom I mention'd before) that Night, and would fain have co-habited with him in the Desert: But the Old Man refusing, because of his Age, and the Unusualness of the thing, *Antony* immediately fled into the Mountain. Now the Enemy again observing his Zeal, and being willing to retard it, laid the *semblance* of a large piece of Plate
in

in his way. *Antony* perceiving his Craft, and spying the Devil in the Dish, chid it after this manner: "Whence should this Dish come hither?" "This is no beaten Road, neither is here any Traveller's tread: If it had been lost, 'tis too big not to be recover'd again presently: Doubtless it would have been found if they had return'd; and, doubtless, had any one lost it, he would have return'd, because the place is so solitary. "This is certainly one of the Devil's Tricks: "But, however, thou shalt not impede my Holy Purpose so: May it perish with thee. No sooner was the Word utter'd, but the Plate disappeared, like Smoak before the Fire.

II. Another time he saw not only a resemblance, but real Gold thrown in the way: Whether it was a bad Spirit, or some good Power that laid it there to try the Heroe, and to shew the Devil that he did not value real Money, he neither told me, nor do I know any more of it then that it was really what it appeared to be. *Antony* wondered at the Abundance of it, and leaping over it, as a Man in a Fright over a Fire, never stood so much as to look back upon it; but run away so fast and so far, that he was latent a considerable Time after.

And now St. *Antony* continuing still more and more intent upon his Purpose, placed himself in an empty Castle that was on the other side of the River; though before he came 'twas full

of reptile Creatures, yet when he went in the Serpents left the Place, as though it had been haunted by an Enemy. Here, after he had stopp'd up the Entry, he laid in Bread enough to serve him half a Year, (which the *Thebans* often do; nay, sometimes they will continue without moulding a Year together) and having a continued supply of Water within, he winded up his Soul to God. There he continued always in his Monastery, having entred it, as a Holy Chancel; neither stirring out himself, nor taking Notice of Comers; only once in six Months he took in some Loaves at the top of the House.

12. Some of his Acquaintance came often to him, and because he would not let them in, liv'd often without doors whole Days and Nights by him, and seem'd to hear a tumultuous rout within, bawling and wailing from within, and crying, "Get away from our place; What have you to do in the Wilderness, since you countenance none of our Devices? Those that were without thought it might be some Travellers that had got into him by Ladders at the top of the Castle; but after they had leant down and peep'd thorow a little crack and saw no body, they concluded they were Devils; and being afraid, they call'd to St. Antony; but he heeded the Devils more than them; and whereas they expected to have seen him dead, they heard him saying, *Let God arise,*

arise, and his Enemies be scattered : Let them vanish, as the Smoke vanisheth : As the Wax melteth before the Fire, so Sinners shall perish from the Presence of God. And again; All Nations compassed me round about ; but in the Name of the Lord I stav'd them off.

13. Thus did he lead Twenty Years in private Exercise, never stirring out, or seen by any one. But, at last, many others desiring to imitate his *Ascetick Life*, and other Acquaintance coming to him, and breaking open the Door by force, *Antony* came out of the Castle, as out of an inaccessible Sanctuary, being matriculated a Member of the Heavenly *Jerusalem*, and become full of God. The Spectators, when he came out, were in an Amaze, to see his Body, that had been so belabour'd by Devils, in the same shape in which it was before his *Retirement*. The *Temper of his Soul* was very pure; neither clouded by Sadness, nor shattered by Voluptuousness: Neither Laughter nor Melancholy held him in their Chains: The sight of the Multitude did not disturb him; nor their Praises make him vain: But he was intirely smooth and regular, steered by Reason and Revelation, and fixed in the primitive State of Nature. Our Lord healed many Sick Persons by him. He also cleansed many that were possessed, comforted many that were grieved, and reconciled many that were fallen out, charging them all to pre-

fer none of the Things of this World before the Love of Christ; discoursing and exhorting them to be mindful of future Goods, and of the great *Philanthropy* of God, who spared not his own Son, but gave Him up for us all. He perswaded many to chuse a solitary Life; and by this means there came to be many *Monasteries* in the Mountains: So that now the Desarts were turned into a City by Monks that left their Estates and Houses, and entred themselves Members of the Heavenly City.

14. Once he had an Occasion to pass over the Trench of the *Arsenoites*, to see some of his Brethren Monks; which Trench was very full of Crocodiles; but St. *Antony*, and all that were with him, by the pure Vertue of Prayer, went over unhurt. When he returned to his Monastery, he obliged himself to very severe and youth-like Enterprizes. By his Conferences he would be continually encreasing the Fervour of other Monks, and exciting many others to the Love of Exercise; and by the magnetism of his Discourses many more Monasteries were erected; all looking upon him as their Father.

15. One Day among the rest, as he was walking out, he told the other of his Brethren Monks, (who came to him with a desire to hear him) in the *Egyptian* Language, that the *Holy Scriptures* are sufficient for Instruction:
But,

But, nevertheless, 'tis decent for us to confirm one another in the Faith by Exhortation, and to chear and anoint each other's Spirits by mutual *Discourses*. Wherefore do ye, my Sons, bring your Father what ye know; and I, who am your Elder, will communicate to you what I know by Experience: But besure, in a peculiar manner, to take care to be communicative and unanimous; and that now ye have begun, ye don't grow slack, nor faint in your Warfare; nor say with your selves, We have laid out so much; *item*. so much Time upon Exercise: But rather, as beginning every day, let us inlarge our Resolution; for the Life of Man altogether is very short, if we compare it with future Ages: All our Time is nothing to Eternal Life. Every thing else is Sold for its Value, and like is Exchanged for like: But the Promise we have of Eternal Life is a cheap Purchase. For 'tis writ, *The Days of our Life are Seventy Tears, and if by great Strength we reach Fourscore, or more, they are but Labour and Sorrow*. Now, if we spend Eighty Years in Exercise, we shall not reign an Hundred Years for it; but instead of an Hundred, we shall reign for ever and ever. Again; After we have contended on Earth, our Inheritance will not be upon Earth; but we hold Promises of Heaven. Again; After we have laid aside a Mortal Body, we are cloathed with an Immortal One. Wherefore, Children,

let us not faint ; neither let us think we lay out much Time for God, or do any great Matters ; for the Sufferings of this present Life are not worthy to be compared with the Glory that shall be revealed. Neither let us think that we have parted with great Possessions ; for the whole Earth is very small, with respect to Heaven. For just as one who parts with a Mite, for an Hundred Broad Pieces : So, were any one Lord of all the Earth, and parted with it for Heaven, he parts with a Mite, and receives an Hundred-fold. But if all the Earth is not worth Heaven, then, certainly, he who leaves a few Acres for it, does, in a manner, leave nothing at all. If, therefore, any of us parts with a Mansion, or with Gold, he should neither vaunt nor despond : But we should rather consider, that if we don't leave them for the Sake of Vertue ; yet, afterwards, when we Die, we often leave them to whom we would not ; as the Preacher has minded us. Shall we not therefore leave it for the sake of Vertue, to inherit a Kingdom ? Let us have a Thirst after true Possessions ; for, What does it signifie to possess those things which we cannot carry away with us ? Let us rather acquire those Goods which will follow us into the other World ; such as are Wisdom, Justice, Sobriety, Fortitude, Spiritual Prudence, Charity, Love of Wordly Poverty, Faith in Christ, Freedom from Anger, Delight in Hospitality ;

talities; if we possess these, we shall find they will procure us a Mansion in the Land of the Meek. These things duly considered no Person can be *Negligent*, especially if he consider that he is the Lord's Servant, and ought to serve Him. Since therefore every one is his Servant, no one should dare to say, I do not work to day, for I wrought yesterday; or by measuring the time past, to be idle for the time to come. But every day a true Disciple of Christ will shew the same Readiness of Mind, that (as 'tis written) he may please his Lord, and not run a risque in the Concerns of his Soul. So also let us every day persevere in Exercise, knowing that if we are *Negligent* one day, we shall not be pardoned for it, because we did well the day before. No, God is offended with such *Negligence* as we read in *Ezekiel*. So also *Judas*, by one Night's Impiety, lost the Fruits of his time past. Let us therefore, Children, adhere to Exercise, and not suffer our Spirits to be bejaded: for herein the Lord is our Fellow-Labourer; as 'tis written, *The Lord co-operates for Good with every one that wills and works Good*. Now, in order to our not being *Negligent*, there is a Noble saying of the Apostle, on which we should oft meditate, *1 Cor. 15. 31. I die daily*: for if we so live as those, who consider they may die every day, we shall not sin. Whence we learn every Day, when we rise, not to reckon upon our stay
till

till the Evening ; and again, when we lye down to sleep, to suppose we shall not rise ; because our Life is uncertaint by Nature ; which Providence daily measures out to us. By being thus dispos'd, and living so every day, we shall not offend ; nor lust after any forbidden Object ; or be angry with any one ; or lay up treasure on Earth : But thus dying every day, we shall be possessing nothing, and forgive all Offences, being freed from all desire of filthy *Pleasure* ; reputing it as transeunt ; always striving, and having the Day of Judgment in our Eye : for a great fear of Eternal Torments takes off the Appetite from excess of Pleasure, and rears up the Soul when it begins to stoop. Wherefore, having set foot in the path of Vertue, let us advance faster and faster : and that we may be Masters of all Opportunities before us, let none of us look back, as did *Lot's Wife* ; for our Lord hath positively said, that *No one that puts his hand to the Plough, and looks back, is fit for the Kingdom of Heaven.* Now, by the Expression *look back*, is meant nothing else but to change our Thoughts, and to relish the Things of this World. Be not startled when ye hear any thing of *Vertue* ; neither think strange of the Name ; for 'tis not far from us, nor without us ; but the work is in our Power, and an easie matter, if we have but an hearty Resolution. The *Greeks* travel and cross the Seas to learn

learn Letters; but we need not travel for the Kingdom of Heaven; or to cross the Seas for Vertue; for our Lord has told us before hand, *Luk. 17. 21. The Kingdom of Heaven is within you*: Wherefore Vertue stands only in need of the Will, since 'tis within us, and built up out of us: For *Vertue* consists of a Soul which has a primitive Natural Temper. Now the Mind is so when it has that Temper wherein it was created. 'Twas created very beautiful and upright; for which reason *Jesus* the Son of *Nave* bid the People, *Joshua 24. 23. Incline your heart unto the Lord God of Israel*: as *John* also; *Make strait your paths*; for the Soul's being strait or upright, does consist in its having its intellectual Faculty in that posture in which it was created. Again; When the Soul bends, or is crooked, from Nature's posture, then the Soul has Evil imputed to it: Wherefore, the Business is not so difficult as some make it; for if we continue as we were made, we are in a State of Vertue: But if we purpose things that are wicked, we are arraigned before God for wicked Persons. If this Accomplishment were such, as that it must necessarily be procur'd from without us, it would be difficult: But since 'tis within us, let us keep our selves from evil, filthy Purposes; and having received so great a Trust from God, let us keep our selves for God, that he may own his Work, when he sees it such as he made it.

Let

Let us contend earnestly, lest Wrath tyrannize, or Lust domineer over it; for 'tis written, *The Wrath of Man worketh not the Righteousness of God: But Lust, when it hath conceived, brings forth Sin; and Sin, when it is finished, brings forth Death.*

But since the Case is so with us, let us be sincerely sober, and, as 'tis written, *Keep our Hearts with all Diligence*: for we have shrewd and subtle *Enemies*, even wicked *Devils*. To which I add, with the Apostle; *We wrestle not against Flesh and Blood; but against Principalities and Powers, against the Rulers of this World, against Spiritual Wickednesses in high places*; for there is a vast rout of them in the Air against us: Nor are they far from us: But there is a great difference in Devils.

But to speak of *their Nature and Diversity* would take up too much time: A Narrative of that kind must be the work of greater Abilities: That which lies upon us, as necessary to be known, is, *their various Subtilties against us*. And here be it known, that the Devils were not by Nature, what they are by Name: For God made nothing Evil: But they were created Fair and Good: But having fall'n from an Heavenly Prudence, and now wheeling about the Earth, they deceived the *Gentiles* with their Phantasies. And now, that they envy us *Christians*, they leave no stone unturn'd to hinder us
from

from Entering into the Kingdom of Heaven ; lest we should get thither whence they fell : Wherefore we stand in need of much Prayer and Exercise, till we obtain the Gift of *discerning of Spirits* ; for when once a Man has obtain'd that, he may be able to know, which of them is more, and which less Wicked ; and whither their different Endeavours mostly tend ; and by what Means every one of them may be conquered and cast out : For they have several Wiles and Stratagems. Hence came that Saying of the Apostle, and his Followers : *For we are not ignorant of his Devices*, 2 Cor. 2. 11. Since therefore we are tempted by them, we should be setting one another's Souls to rights. Wherefore, I having partly experienced their Wiles, do now, but as a Child, speak something to you about them. Well then ; If they observe any Christians, especially Monks, labouring hard to make a considerable Progress in Vertue, they assault and tempt them, by laying continual obstacles in their way, (*viz.*) evil Thoughts. But, however, we should not be afraid of their Threats ; for by Prayer, and Fasting, and Faith in God, they quickly fall. But after they have been thrown, they don't desist ; but presently come again subtly and deceitfully ; for if they can't cheat our Hearts by gross Pleasures, they will assault us another way, striving to terrifie us by false Appearances,
and

and transforming themselves into the Shapes of Women, Beasts, Serpents, Bulky Bodies, and Armies of Souldiers : Even then our Hearts should not mis-give us ; for they are nothing, and presently dis-appear ; especially, if the Christian immures and fortifies himself with the Faith, and the Sign of the Cross : But still they are very bold and impudent : for when they have been thus vanquished, they set upon us another way, and pretend to Prophecy, and fore-tell things to come : Also to scare us, they will represent themselves so Tall, as to touch the Cieling, and proportionably Broad, that they may steal those away by such Delusions, whom they could not deceive by their Sophistry. But if they find a Soul so secur'd with Faith, and that Hope which attends true Repentance, as to resist them still ; at last they bring the Prince of the Devils.

16. He said also that the Devil often appeared just as he is described in *Job* 41. 18, 19, 20. *His Eyes are like the Eye-lids of the Morning. Out of his Mouth go burning Lamps, and sparks of Fire leap out. Out of his Nostrils goeth Smoke, as out of a Seething-pot or Caldron.* When the Prince of the Devils makes such a figure, the old Impostor strikes Terrour upon Flesh, and speaks very big. And therefore he is upbraided, where we read ; *He esteemeth Iron as Straw, and Brass as rotten Wood, and looks upon the Sea*

as a Pot of Oyntment, and the deep Abyss as his Conquest; even the Abyss is to him as a Walk. And by the Prophet, *Ezek. 15. 9.* the Enemy said, *I will, and will overtake.* And again by another Prophet, *Isa. 10. 14.* *I will grasp the whole Earth in my hand like a Nest, and take it up like forsaken Eggs.* And to speak all in one Word, they often make such Brags and Promises only to deceive those who worship God. But we that are Faithful should not fear his Appearances; nor give ear to his Words; for *he is a Lyar*, and speaks not a true Word: For, in truth, notwithstanding all his Vaunting, our Saviour draws him, like the Leviathan, by a Hook. *Job 41. 1.* *Like an Ox, he has an Halter upon his Head, and his Nostrils are bored with a Ring, and his Lips with an Hoople of Disgrace, like a Fugitive. He is ty'd, like a Sparrow, by the Lord, so that we may justly deride him.* He and his Crew crawl now like Serpents: So that now he may be trod upon by us Christians. This is a certain Sign that our way of Living mads and crosses him; for he, who before vapour'd that he would make the Sea like a Pot of Oyntment, and clinch the Earth in his Fist, lo! now he can't so much as hinder you from Exercise; or keep me from speaking to you against him. Wherefore we mind not what he says; neither do we shrink for his Objections and Lies; for there is nothing but a seeming light

light in them: They are only, as it were, the Portraitures of the Fire prepared for them. They would fain fright us with those Fires with which they will be tormented themselves; but they are quickly detected in their Falacies, and do not hurt the Faithful: But only give us a semblance of that Fire with which the Wicked will be tormented. Wherefore, it behoves us not to fear; for all their Devices, through the Grace of Christ, come to nought; for they are full of Guile, and ready to be transformed into all Shapes. Hence 'tis that they often pretend to sing Psalms, and cite the Scriptures; and sometimes whilst we are a Reading, they give us Ecchoes of what we read; and oft, in our Sleep, raise us up to Prayers. And this they will do continually, not suffering us to rest: Nay, and sometimes they will put on the *Religious Habit* of Monks, and talk like Religious Persons, that they may deceive us by such Appearances; and when we are deceived, lead us whither they please: But we should not give ear (or listen) to them at all. No; though they wake us to pray, and advise us not to eat at all; or pretend to condemn and deject us for those Matters in which they before encouraged us: for they don't do this out of a Principle of Religion, or Truth; but that they may bring the Simple into Despair, and make them apt to say, Exercise is unprofitable, and so make them nau-
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feate a Solitary, as a very grievous and burthenſome way of Living, and may entangle thoſe who have entred into a Courſe of *Self-Government*. Wherefore a Prophet, whom the Lord ſent, has declared ſuch Miſerable: *Hab. 2. 15. Wo be to him who offers his Neighbours thick dregs to drink*; becauſe ſuch Schemes and Purpoſes do turn us out of the Path that leads up to Vertue: for our Lord Himſelf muzzled the Devils, though they ſpoke Truth, and commanded them to be ſilent; for they did ſpeak Truth when they ſaid, *Thou art the Son of God*, Matt. 8. 29. Mark 1. 25. left with the Truth, they alſo ſlily ſow their Perverſneſs with the more Advantage; and that he may accuſtom us not to hearken to them, though they ſeem to ſpeak Truth; for 'tis very unſeemly for us, who have the Holy Scriptures, and Deliverance by our Saviour, to be taught by the Devil, who kept not his own Station, but ſtudied Diſorder: For this Reaſon he is forbid, *Pſal. 50. 16. to quote Scripture*; *Unto the Wicked, ſaid God, wherefore doſt thou utter my Statutes, and takeſt my Covenant in thy Mouth*: for they do pretend; and diſturb all things to delude the Simple: Sometimes they ſtamp, ſometimes they laugh, and ſometimes they hiſs. But when one regards them not, then they weep and lament, as vanquiſhed: For this Reaſon the Lord God muzzled the Devils. We therefore having learnt

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this

this from the Holy Scriptures, ought to resist them, and imitate their Resoluteness and Stratagems against us. Pray eye the Example of David, Psal. 39. 2. *Whil'st the Wicked was before me I was deaf, and still, and held my peace, even from good Words:* And again, *Like a deaf Man I heard not, and as one who is dumb I opened not my my Mouth: I became like a Man who does not hear.* Wherefore let us not hear them, as being Strangers to us; nor obey them, although they wake us to go to Prayers, or talk about Fasts: But rather let us attend to the Purpose of our Exercise, and not be deceived by them, who always act with Deceit: Neither let us be afraid, though they should come with Force against us, and threaten to kill us: for they are weak, and can do nothing but threaten: But this by the By: But now I think of it, I must not think much to speak more largely of these matters to you; for a Remembrance of them will be safe for you. When our Lord was a Pilgrim upon Earth, the Enemy fell, and his Forces were weakened. For this Reason he, a Tyrant, though fall'n, is not at rest yet; but threatens us with Words. Think of this all of ye, and despise the Devil. Were they confin'd to such Bodies as these, they might possibly say, Men lie hid, and we do not find them: But when we do find them, we make work with them. But if the Case were so with them, we might

might hide our selves, by shutting the Doors against them : But since 'tis not so ; but their Nature, on the contrary, is such, that they can enter in even when the Door is shut, and they themselves are all over, and all about us in the Air, together with their Principal, the D E S T R O Y E R ; and do always will Mischief, and are ready girt to do it ; and the Devil, as our Saviour hath told us, the Father of Mischief, *John 8. 44. is a Murderer* ; and we now live a Life of War against him : 'tis plain now, that notwithstanding they are not embodyed, they have no Strength ; and therefore their Weakness cannot be imputed to the Confinement of Bodies ; for no Place hinders them from laying their Snares ; neither do they spare us because we are their Friends ; neither are they Lovers of Good, to rectifie us ; But they are rather more Wicked. And there is nothing about which they are so solicitous, as to mischief us, and all the Friends of Vertue, and of the true worship of God. But because they are able to do nothing, therefore they are continually pretending and threatning : Could they do any thing, they would not delay ; but they would put their Mischief in Execution ; for their Design against us is inveterate. Ye see we are here together, and speak against them in spite of their Teeth, and they do know that they are weakened by our Proficiency in Ver-

36 The Life of St. ANTONY.

tue. Had they Power and Authority, they would not suffer one of us Christians to live; for Piety is an Abomination to a Sinner. And having not such Power, they wound and vex themselves the more, because they cannot put their Threats in Execution: This should often be in our Thoughts, that we may not be afraid of them. Had they any Power remaining in them, they would not have came in such a Multitude, or put on such Appearances, or have transformed themselves for Stratagems sake. Were it otherwise, *the Strength* of one would have suffic'd to have done what he list. For a Wicked Being, that is invested with Power, does not kill in Effigie, or terrifie by Multitudes, but abuses his Power as he pleases: But the Devils being stript of their Power, like Actors on a Stage, shift themselves into many Shapes, which only fright Children: And therefore their Weakness should render them contemptible in our Eyes. The true Angel, (of whom we read, 2 Kings 19. 35.) who was sent by the Lord, stood in no need of Multitudes, or outward Appearances, or Shoutings, or Clappings, but made use of his Power without Noise; and strait-way killed an Hundred and Eighty Five Thousand. Only weak Angels strive to terrifie by Phanfies.

17. But if any one here should have *Job's Case* in his Thoughts, and ask, How came the Devil

Devil to do so much against *Job*? He plum'd him of his Estate, kill'd his Children, and struck his Body with a grievous Ulcer. I answer such an one, the Devil had no Power; but God gave it him for the Tryal of *Job*; Being able to effect nothing of himself, and without leave, he requested Power, and got it: And therefore the Devil is the more to be despised, because he had not Power, so much as against one Righteous Person; for had he had it, he would not have requested it. His having begg'd it, not only once, but a second time, shews that he had not Power. And truly we need not wonder that he had no Power against *Job*; for he could not hurt meer Brutes, without God's Permission.

Matt. 8. 31. He has no Authority, no not so much as over the Swine: for 'tis written, that they entreated the Lord, saying, *Suffer us to go into the Swine.* Now, if they have no Authority over the Swine, much less over Men, who were made after God's Image: God alone ought to be feared: As for Devils, they should be despised, not dreaded in the least. The more they level against us, the more intent let us be upon Exercise; for an upright Life, and Faith in God, is a very serviceable piece of Armour against them. They are afraid of the *Fasting*, the *Prayer*, the *Vigilance*, the *Meekness*, the *Contentedness*, the *Contempt of Money and Glory*, the *Lowliness* and *Love of Poverty*, the

Alms and Meekness of Asceticks; but principally, of their *Piety to Christ*. This is the Reason why they make such a bustle, that there may be none to trample on them: For they are very sensible that Christians have Grace given them by our Saviour against themselves: For He himself says, *Luk. 10. 19. Behold, I have given you Power to tread upon Serpents and Scorpions, and every Power of the Enemy.* Whenever therefore they pretend to foretell future things, let no one presume to regard them: For sometimes they tell us of Brethren, that meet us some Days after, and accordingly we meet them. But this they do without any principle of Kindness to them, to whom they tell it: For they do it only to persuade them to believe them in other Matters; and having once got them in their Clutches, they, at length, find an Opportunity to undo them. Therefore we must not give them the Hearing, but reject them, and tell them, We do not want to know such unnecessary Matters. Besides too, What wonder is it if they, whose Bodies are so much finer than Mens, when they have seen Persons set out upon a Journey, get before them, and give Notice of it? Has not an Horseman the same Advantage of one who travels on Foot? We need not therefore admire them for this: For they do not foretell of things that are not; God alone knows things before they are. To
how

how many do these Devils run, like Thieves, before-hand, and tell them what we are now a doing, and how we are Discoursing against them, before any of us depart hence, and acquaint others with it? but, Cannot any that runs do the same trick by one that walks gently? To make this familiar by an Instance; Suppose a Person begins to walk from *Thebes*, or any other Town, and the Devils, before he begins to walk, don't know that he will walk; but when they see him walking, run before-hand, and give Notice of it before he is come, and accordingly he comes at the time mentioned; Can this be call'd a Prediction? nay, oftimes when those who began to walk return back, they deceive them. In like manner they trifle about the River-Water; for having seen many Rains fall in some Quarters of *Egypt*, and thence conjecturing, that the River will overflow before the Water come to *Egypt*, they run and give Notice of the Flood: Which Men might easily do if they could run so fast. They are just like *David's Spies*, who (2 *Kings* 13. 14.) went up to the top, and saw a Person coming, before him that tarried below. This is to foretell things that are already upon the Anvil, instead of foretelling future Events. Thus these Spirits tell one another, Such a Person is Sick, or the like, only that they may deceive: Whereas, should Providence (as He can) decree any

contrary Accident concerning the Waters, or the Travellers, the Devils have falsify'd, and those that minded them are deceived. Thus *the Prophecies of the Greeks* were pack'd together, and they were deceived by the Devil in former times; and, at length, a period was put to their Deceit: for the Lord came and brought the Devils with their Subtleties to nought. For they see nothing of themselves; but, like Thieves, carry away what they see from others: So that they are rather Conjecturers, than Foretellers. Let no one therefore admire them, if they speak Truth sometimes: For just so Physicians, after they have observed in others the same Diseases, by Symptoms and comparing, give Notice of them in their Patients. So also Mariners and Husbandmen observe the Temper of the Air, and, by Use, forebode that there will be a Storm, or a Calm. Now, no one says, such foretell from Divine Providence; but from Experience and Custom. Wherefore, if the Devils do so, they neither deserve Admiration, nor Attention: for, What Advantage can it be to know such things before-hand, if they be true? for such Knowledge as this neither contributes to Vertue, nor Good Manners. No one is judg'd for what he does not know of this kind, nor benefitted by having learnt it: But every Man is judg'd by God and himself, whether he has kept the Faith, and observed his

his Commands: To this we should give great Attendance. Our Exercise and Contention should be; not to fore-know; but to walk well-pleasing in God's Sight. And we ought to Pray, not that we may fore-know, nor to request this as the Reward of our Exercise; but that our Lord may work with us towards our obtaining a Victory over the Devil.

But if we find our selves solicitous to fore-know, [indeed] let us be pure in our Minds; for, I do believe that a Soul, in every respect pure, and brought to its primitive Frame, may become so discerning, as to see, by the Revelation of our Lord, both more and remoter Events too, than Devils. Just so the Soul of *Elisba* saw *Gehazi*, 2 Kings 5. 25. and the Hosts standing before him, 6. 17.

18. When, therefore, they come in the Night, and are willing to tell things, or say, We are good Angels, believe them not; for they lye: Or, if they praise your Exercise, or call you Happy, believe them not; neither submit so far to them as to hear them. But rather *cross your selves* and your Families, and pray together, and ye shall see them vanish: for they are dastardly, and dread *the Sign of our Lord's Cross*, because by that our Saviour made them bare, and publicly exposed them, *Col. 2. 15*. Moreover, if they grow more and more Impudent, and leap about wantonly in various Shapes, don't
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be afraid, or attend to them as good Spirits ; for, by God's Assistance, 'twill be possible, nay easie, *to distinguish between the Presence of a Good and a Bad Spirit* : For, the Appearance of *Holy Spirits* is not with Disturbance and Disorder, *Matt. 12. 19.* for, *He will not strive, nor cry, neither doth anyone hear their Voice.* But a Good Spirit visits in such a sweet and delectable manner, that Joy, and Transport, and Confidence, presently cover the Soul that is visited : For, *the Lord is with them, who is our Joy ; and the Power of God the Father.* Besides too, when they visit, the Thoughts of the Soul are free from Consternation and Wavering : For the Soul, being enlightened by such a Vision, views with Ease the Spirits that appear. Furthermore, it has a certain desire of Divine and future things seizing it, and is willing to joyn with the Spirits, and to go out with them. And if those, to whom they appear, be afraid of the Vision, they presently take away the Fear by Love, as *Gabriel* did from *Zachary*, *Luke 1. 13.* As also, the Angel which appeared to the Women at the Divine Tomb, *Matt. 28. 5.* A Testimony of this Truth too, is, that saying of the Shepherds in the Gospel, *Luke 12. 10.* *Be ye not afraid* : for the Fear of Good Men is not a Fear of Pusillanimity ; but it proceeds from the Sense of the Advent of superiour Beings. So much concerning the Nature of the Vision of *Good Angels.* But

But the Incurſion and Appearance of *Evil Spirits* is diſturb'd with Noiſe, and Clamour, and Brawling, like the Hurlyburly of untaught Boys, or High-way-men: whence proceeds *Timidity of Soul*, *Confuſion*, and *Ataxy of Thoughts*, *Grief*, *Hatred of Aſcetics*, *great Deſpondence*, *Tediouſneſs*, *Remembrance of Relations*, and *Fear of Death*: in ſhort, *Luſting after Evil things*, *Weariſomneſs of Vertue*, and *Diſorderlineſs of Morals*. Wherefore, after you have been frighted with a Viſion, if your Fear be preſently taken away, and there ſucceed in the room of it a Joy unalterable, and you find within your ſelf *Chearfulneſs*, and *Confidence*, and *Refreshment*, and *Compoſedneſs of Thought*, and all the other things which I mentioned before, as *Manlyneſs*, and *Love towards God*, take Courage and pray; for Joy and Steadineſs of Soul diſcovers the Holineſs of the Spirit that is preſent. Thus *Abraham*, when he ſaw the Lord exulted, *John* 8. 56. And *John*, when he heard a Voice from *Mary*, Mother of God, leap'd for Joy: But if there be Confuſion in thoſe that appear, and Noiſe from without, and Wordly Phantaſies, and Threatnings of Death, with the other Diſorders above-mentioned, then know that 'tis the Sally of Wicked Spirits. Let this be a *Common Rule*, If the Soul be fearful, there are Enemies in ſight; for they are Devils that don't
take

take away that Fearfulness, as the great Arch-Angel *Gabriel* did from *Mary*, and *Zachary*, and the Angel that appeared at the Tomb from the Women: But Wicked Angels, when they see Men afraid, they encrease their Phantasies, that they may dread them the more: and so, at last, they assault them, and jeer them, and bid them fall down and worship. Thus they deceiv'd the *Gentiles*. By this Means they that were not Gods, were falsely called Gods. But our Lord has not suffered us to be deluded by the Devil, whom he rebuked, when he was exciting such Fancies in Him, *Luke 4. 8. Get thee behind me Satan; for 'tis written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.* Let therefore the crafty one be more and more despised: For what our Lord spake, he spoke for our sake, that the Devil, hearing the same Words from us, may be overturned by the Power of the Lord, who so rebuked them then.

19. But when we have cast out Devils we should *not vaunt*, neither when we have cured Diseases should we be lifted up; or admire one that casts out Devils, or despise one that does not cast them out: But, let every one mind every one's Discipline, and either imitate or emulate it, or rectifie it. For doing of Signs and Wonders is not our Business: This belongs to our Saviour. Hence, *Luke 10. 20.* He saith to

to his Disciples, *Rejoyce not because the Devils are subject unto you; but because your Names are written in Heaven*: For our having our Names written in Heaven is a Testimony of our Vertue and regular Life: But to cast out Devils is the pure Gift of our Saviour, who gave it. Whence we read, *Matt. 7. 22.* that to those who glorying, not in their Vertue, but in Signs, said, *Lord, have we not cast out Devils in thy Name? and in thy Name done many Wonders?* Our Saviour said, *Truly, I say unto you, I know you not*: for the Lord knows not the ways of the Ungodly. In short, as I said before, we should always pray for *the Gift of discerning of Spirits*, that, as 'tis written, (*1 John 4. 1.*) we may *not believe every Spirit*.

20. I thought, indeed, now to have concluded, and been silent of what concerned my self, and to have contented my self with giving these *Memento's*. But that ye may not think I speak these things idly, but do declare them from Experience, and a Knowledge of the Truth, therefore (though I become as a Fool thereby, however, the Lord knows the Purity of my Conscience, and that I do not do it for my own sake, but out of Love to you, and to encourage you,) I will further acquaint you with some of them. As oft as they applauded me, when I, in the Name of the Lord, cursed them: when they would be fore-telling the Overflow of the River,
and

and I ask'd them, What need you concern your selves about that? when once they came threatening and surrounding me, like Souldiers accoutred and hors'd; and another while fill'd the House with Wild Beasts and creeping Creatures, and I sung *Psal. 19. 8. These in Chariots, and they on Horses; but we will rejoyce in the Name of the Lord our God*; they were presently routed by the Mercy of Christ. Another time when they came and made an Appearance of Light in the Dark, and said, We are come, *Antony*, to lend thee our Light: but I prayed, shutting my Eyes, because I disdain'd to behold their Light, presently the Light of the Ungodly was put out. A few Months after they came singing, and talking out of the Holy Scriptures; but I, as though Deaf, hearkened not to them, but prayed that I might abide unshaken in my Mind. After this they came and made a Noise, and hiss'd and danc'd; but as soon as I prayed, and lay along singing by my self, they presently began to wail and weep, as though they were spent: But I glorified God, who pluck'd down their Boldness, and expos'd their Fury. Once there came a Devil, very tall in Appearance, that dar'd to say, *I am the Power of God, and I am Providence, What would'st thou have me bestow upon thee?* But I spit upon him, and, having nam'd the Name of Christ, endeavour'd to beat him; nay, and I seem'd to beat him;
and

and he immediately, at the Naming of Christ, as great as he was, disappear'd with the rest of the Devils. And when he came, as I was fasting in a Monk's Habit, with Loaves in his Arms, and said, *Eat, and take some Refreshment (you toyl more than you need) otherwise you will grow weak; for you are a Man:* But I observ'd his Stratagem, and rose up to Pray; which he not enduring to see, presently fail'd, and, going out of Doors, disappear'd like Smoak. As oft as he laid Gold before me, to touch it, and see it, I fell to Psalmody; and then he would pine. As oft as they beat me with Stripes, I said, *Nothing shall separate me from the Love of Christ;* and after that they beat one another. However, it was not I that vanquish'd them, but the Lord, who said, *Luke 10. 18. I saw Satan falling, like Lightning from Heaven.*

Now I, my Children, being mindful of the Apostle's Saying, apply'd this to my self, that ye may learn not to faint, nor be afraid of the Devil and his Agents. And since I have been a Fool in telling this, receive from what I have said a Spirit of Fear, and believe me; for I don't lye. Once one of them knock'd at the Door of my Cell, and when I opened it, I saw a tall Figure; and when I asked him, Who art thou? He answered, I am *Satan*: said I, What makes you be here? He answered, Why do all the Monks, and other Christians, blame me undeservedly? Why

48 The Life of St. ANTONY.

Why do they hourly curse me? said I, Why dost thou trouble them? said he, I don't disturb them: But they trouble themselves; for I am weak. Surely they have not read, *Psal. 9. 7. O thou Enemy, Destructions are come to a perpetual End; and thou hast destroyed Cities.* I have no longer a Place, an Arrow, or a City: There are now Christians every where; and, at last, the Desart is fill'd with Monks. Let them preserve themselves, and not curse me to no purpose. Then I admiring the Grace of the Lord, said unto him, "Thou art always a Lyar, and "never speakest Truth: Thou hast spoke the "Truth to me (now) against thy Will: for "Christ being come has made thee weak and "bare. After he had heard the Name of our Saviour, which scorch'd him so that he could not endure it, he disappear'd. If therefore the Devil himself owns that he is weak, 'tis our Duty always to despise him and his Agents. Thus ye see how many Wiles the Enemy, with his Hounds, has against us: But I, having learnt his Weaknesses, have shew'd my Contempt of him those several ways which I have mentioned to you. Don't let us sink in our Minds, or form or entertain Fears within our selves, saying, *Lest the Devil come and overthrow us, and, of a sudden, take us up, and throw us down, and put us out of Order.* Let us have none of these Thoughts, nor be Sorrowful, as though we were perishing:

perishing: But rather let us *rejoyce* and be glad, as being in the Number of those who shall be fav'd; and consider with our selves, that the Lord is with us, who have triumph'd over Devils, and put them to flight; and let us always think, that, the Lord being with us, our Enemies can do us no harm: for they deal with us differently, according as they find us differently dispos'd; and according to the Thoughts which they find within us: Thus, if they find us dastardly and disturb'd, they form strange Fancies within us; just like Cut-throats and Robbers; they presently seize upon the place which they find unguarded. Whatever we think of our selves, to that they will be sure to add; If we are dejected, they encrease our Timorousness, by injecting Fancies and Threats; and so the miserable Soul is tortured by them. But if they find us rejoycing in the Lord, and discoursing of Matters that do relate to Him, seeing the Soul fenc'd with such Thoughts, they are confounded and turn aside; because all things are in the Lord's Hand, and a Devil prevails not against a Christian. When the Enemy saw *Job* immur'd thus, he run away from him: But when he found *Judas* destitute of these, he took him Captive. So that if we would despise the Enemy, we should always think of the things that relate to the Lord; and our Souls would be always rejoycing in Hope; and we should see

all the Devil's ludicrous Tricks be like Smoak, and they themselves rather flying than pursuing. For, as I told you before, they themselves are very fearful, always expecting the Fire prepared for them. Take this therefore for a *Sign* not to be afraid of them; When any Spirit appears, faint not for Fear; But be the Vision what it will, first boldly ask, *Who art thou, and Whence?* and if it be the Appearance of a Good Spirit, thou wilt presently be strengthen'd with *Pleurophory*, and turn thy Surprize of Fear into Joy: But if it be a Diabolical Appearance, it presently fails, when it sees thy Mind strong; for thy asking, Who, and whence art thou? is a Sign of the Ataxy of thy Mind. Thus *Joshua* the Son of *Nave*, Josh. 5. 13. learnt by asking: and the Enemy was not conceal'd when *Daniel* ask'd.

Antony having discours'd after this manner, they all rejoiced, insomuch, that their Love of Vertue was increas'd, and the Negligence of some was shook off, and the Opinionativeness or Self-Conceit, and Vain-glory of others ceas'd; and all were perswaded to despise the Devil's Treachery, admiring the Grace that was given to St. *Antony* by our Lord for his Exercise.

21. The MONASTERIES now were like so many Sacred Tabernacles, full of Divine Choirs, singing and delighting in Holy Conferences, and Fasting and Praying, and exulting
in

The Life of St. ANTONY. 51

in the Hope of future Goods, and working to give Alms, and Exercising mutual Love, and unanimous Symphony among themselves. So that you might see there, of a Truth, a Land of Piety and Righteousness by it self: For there was neither an Injurious nor an injured Person, neither any Complaint of the Oppressour: But a Multitude of Asceticks, having one and the same Ardour for Vertue; insomuch, that one amongst the rest of the Spectatours, seeing such Monasteries, and regular Discipline, could not forbear crying out, as we read, *Numb. 24. 5, 6. How goodly are thy Dwellings, O Jacob, and thy Tabernacles, O Israel! As the shady Vales are they spread forth, and as the Parks beside the Rivers, and as the Tents which the Lord hath fix'd, and as the Cedars by the Waters side.*

22. St. Antony therefore, oft retiring himself into his Monastery, daily grew Vigorous in Exercise, and groan'd, longing for Mansions in Heaven, because he long'd for them, and observ'd the frail Life of Man: When-ever he was about to eat, or drink, or sleep, or serve any other Bodily Necessities, he blush'd; for he thought upon the Dignity of his Intellectual part: So that oftentimes, when he was going to eat with other Monks, and call'd to Remembrance his Spiritual Food, he refus'd, and retir'd to eat alone, thinking he should blush if he was seen Eating by them. When he eat alone,

'twas purely out of Necessity: Sometimes, though very seldom, he eat with his Brethren: But, though 'twere with Blushing, he took the Liberty to acquaint his Brethren, for their Benefit, that they should lay out their Leisure rather on their Soul, than their Body, lest it be weigh'd down by the Pleasures of the Body, which ought to be in Subjection to it. For our Saviour has said, *Take no thought for your Life, what you shall eat; nor for your Body, what ye shall put on: Do not seek what ye may eat, nor what ye may drink, neither aim at high things; For all these things the Nations of the World seek; for your Father knows that ye need them; and all these things shall be added unto you.*

23. Not long after the Emperour Maximinus Persecuted the Church; and some Holy Martyrs being carried to *Alexandria*, he left his Monastery and followed them, saying to his Friends, *Let us also go and combat; or see those who do:* for he was Ambitious of Martyrdom. But, not being willing to deliver up himself, he ministred to the *Confessors* in the Mines and Prisons, and shew'd great Diligence in the Court of Judicature, comforting and spurring on those that were call'd to it, and attending them till they were Crowned Martyrs. Wherefore, the Judge observing the Fearfulness and Affiduity of *Antony*, and of those that were with him, ordered that no Monk should appear in the Court, nor so much

much as live in the City; so that all the rest seemed to abscond that Day: But St. *Antony* took this so much to thought, that he wash'd his *Scapulary* the cleaner the Day after, and stood foremost on an high place before the Judge's Face. And though all Persons admir'd at it, and the Governour, as he pass'd by with his Train, took Notice of it; yet he stood unmov'd, shewing the Readiness of the Christians to die: For, as I said before, he wish'd to die a *Martyr*, and appear'd very much griev'd because he did not. But the Lord preserv'd and reserv'd him for our Benefit, and the Advantage of many more, that he might be a Teacher to many, by the Exercise which he learnt out of the Holy Scriptures; for the bare sight of his Discipline inflam'd many others to imitate his Life. Wherefore, he again visited the *Confessors*, as he us'd; and, as it were bound up together with them, he labour'd to serve them. But after *that Persecution*, in which the Blessed *Bishop Peter* suffered *Martyrdom*, ceas'd, he pilgrimag'd and retir'd again to the Monastery, where he was daily a Martyr in Conscience, and fought the Combats of Faith: For there he us'd himself to much and stricter Exercise; for he always fasted. His inner *Garment* was Hair-cloth, his upper of Leather; which was the *Habit* he wore to his dying Day; neither washing the dirt off his Body, no, nor so much as his Feet,

unless they were wet by chance, when he waded thorow Water on a Journey.

24. Now, when he had thus retir'd, and resolv'd to continue in that State some time, without ever going abroad, or entertaining any Company. There came to him one *Martinian*, a Colonel, who had a Daughter troubled with a *Devil*, and was very troublesome to him; and after he had stood a long while knocking at the Door, and entreating him to come, and pray to God for his Daughter, *Antony* would not suffer him to break open his Door; but leaning out of the top, said, "Man, Why dost thou stand crying thus? I am a Man as well as thou; If thou believest, pray to God, and 'tis done presently. The Colonel therefore pray'd to God with Faith, and went his way, and his Daughter was cleans'd from the Devil. Many other things did our Lord by him: Wherefore we do not read in vain, *Matt. 7. 7. Ask, and it shall be given you.* For many that were Sick, and only sat without the Monastery, by Faith and Prayer were Cur'd. But as soon as he saw himself thus disturb'd by a great many People, and not permitted to retire, according to his Purpose and Desire, and fearing lest, from what the Lord did by him, he should be lifted up, or any one else, upon that account, should think of him beyond what he ought, he thought, and was resolv'd to go to the upper Thebais, where

no body knew him; and having took some Loaves of his Brethren, he sat down by the River Banks, watching for a Vessel to get over. In the mean while came a *Voice* from Heaven, saying, "*Antony*, Whither goest thou, and "wherefore? *Antony*, without any Commotion, or Disorder of Mind, (for he was us'd to such extraordinary Occurrences) said, "Since the "Multitude will not let me be at rest here, I "have a mind to retire in the upper Thebais; "and so much the rather, because they require "things above my Strength. Then reply'd the Voice, "Should'st thou go thither, thou "would'st have double the Trouble to undergo: "But if thou would'st be quiet, indeed, go into "the inner Wilderness. But, "Who (said "*Antony*) shall shew me the way, for I don't "know it? And the Voice presently directed him to some *Sarazens* that were travelling that way. Whereupon *Antony* made up to them, and requested to walk with them to the Wilderness. They, as it were by the Order of Providence, receiv'd him readily. By that time he had travelled with them three Nights and three Days, he came to a very high Mountain. Now, under the Mountain there was fine, clear, cool, sweet, trembling Water; and without the Plain, a few Wild Palm-Trees that had been neglected. *Antony*, as being sent thither by God, was in Love with the Place; for this was

the Place of which the Voice (that spake to him upon the Banks of the River) gave him Notice. Having at first took with him some of his Fellow-Travellers Loaves, he tarry'd alone in the Mount, no Body at all conversing with him. There he kept looking upon it as his own Home. The *Sarazens* having observ'd his *Intent* and *Proposal* to himself in Living there, designedly pass'd often that way, and gladly supply'd him with Bread. He had also a little Refreshment from the Palms.

25. And afterwards the Brethren, like Children mindful of their Father, took care to send to him. But *Antony* considering that some were toyled upon the account of bringing him Bread, and being willing to spare the Monks that trouble, deliberated with himself how he might prevent it; and so, at last, desired those that came to him to bring him a *Spade*, and a *Mattock*, and a little *Corn*. When he was supply'd with Materials, he walk'd a little way, and having found a little piece of Arable Ground, he Till'd it; and having Plenty enough of Water to water it, he sow'd his *Grain* there; and thus, ever-after, he was supply'd with Bread enough every Year; rejoicing because he was troublesome to none, and could keep himself without being burthensome to any one. After seeing some coming to him again, he Till'd some more Ground, and Planted a few *Herbs*, for the Refreshment of any
tir'd

tir'd Traveller. At first the Wild Beasts of the Desert came, out of pretence for Water, and damag'd his Standing-Corn. One Day, therefore, he pleasantly took hold of one of the Beasts, and said to them all, "Why do ye hurt me, since I don't hurt you? Get ye gone, in the Name of the Lord, and come no more near this Place again; and from that time they, as it were, receiving his Command, never came again: So he kept alone in the inner part of the Mountain, attending to Prayer and Exercise. But his Brethren came and ministred unto him, entreating him to let them come once a Month and bring him some Olives, Beans, and Oyl, because he was now grown Ancient. Whilst he lived there, how many Conflicts he under-went, (not with Flesh and Blood, but with Devils, his grand Adversaries,) we know very well from those who went to him, who heard Tumults, Voices, and Noises, like those of the trampling of Horses, and clashing of Arms, and saw the Mount full of Wild Beasts in the Night, and him as it were Fighting and Praying against them: But he emboldened the Hearts of those that came to him, and strove upon Bended Knees in Prayer with the Lord. And 'tis worth our while to consider, with Admiration, that he (though all alone in such a great Wilderness) was not afraid of the Devil's Assaulting him, nor of the Fierceness of many Wild Beasts and Creeping Creatures; but did

did literally (as 'tis written) *trust in the Lord, like Mount Sion*, having a Mind unmov'd, and void of Fluctuation: So that (as 'tis written) *Job 5. 23. the Devils fled, and the Wild Beasts were at Peace with him.* The Devil, therefore, (as David sings, *Psal. 34. 16.*) gnash'd upon him with his Teeth when he saw him. But Antony was comforted by our Saviour, and continu'd unhurt, notwithstanding all his Subtleties and Stratagems. The Devil sent all the Beasts and Snakes out of their Holes and Dens gaping upon him, and threatning to bite him. But he understanding the Device of the Enemy, said to them all, "If ye have received any Authority over me, I am ready to be devour'd by you; but if ye are suborn'd by the Devil, tarry here no longer, but get ye hence in an Instant; for I am Christ's Servant: and they fled at his Word as fast as from a Whip.

26. A few Days after that, as he was at work, (for he always took Care to labour) one standing at the Door, train'd after him with his Heels some of his plyant Twigs which he had wrought together; (for he made little Baskets, and exchange'd them with those that came to him for what they brought him) and as he stood up, he saw a *Beast*, down to the Thighs like a *Man*, but with Legs and Feet like an *Ass*. Antony only sign'd himself with the Sign of the *Cross*, and said, "I am a Servant of Christ; If thou
"art

"art sent hither against me, lo! I am here. But the Beast with his Devils fled so fast, that he fell and dy'd for Haste. Now, the Death of the Beast signify'd the Overthrow of the Devils; for they did all they could to bring him out of the Wilderness, but could not prevail.

27. Soon after this he travelled with some of his Brethren Monks that came to see him, and requested him to come and live with them a little while. Now the Monks had a *Camel* to carry their Loaves and Water, (for that Desert was Waterless, neither was there any drinkable Water thereabouts, but by the Mount where his Monastery was, and thence they had the Water that they took with them.) Wherefore, their Water failing them whilst they were upon their Way, and the Heat being very great, their Lives were in Danger; for having search'd all the Places thereabouts, and found no Water, they were not able to walk any longer, but lay down upon the Ground, and dismiss'd the Camel to shift for its self, despairing of their own Lives. Now the Old Man seeing them all in Danger, was very much troubled and groan'd, and having stept a little way aside and knelt and pray'd, the Lord presently made Water spring forth out of the Place where he had pray'd; and they all drank and reviv'd, and fill'd their Bottles, and having sought the Camel found him; for (as it happen'd) the Halter twin'd about a Stone, and

and held him fast; so they brought him, water'd and loaded him, and travell'd safe to their Journeys End. And as soon as he came to the Outer Monasteries, they all came and saluted him, as a Father. And now there was Joy again in the Mountains, and a new Emulation of Proficiency and Consolation by mutual Love and Faith. It rejoyc'd *Antony* mightily to see the Forwardness of the Monks, and his Sister grown old in Virginity, and become a *Governess* over other Virgins. In a short time after he return'd to his own Mountain, whither many that were *Diseased* came to him.

28. He would be continually charging all the Monks that came to him, to believe in the Lord, and love Him, and to keep themselves from filthy Thoughts and carnal Pleasures, and (as 'tis written in the *Proverbs*) *not to be deceiv'd by the Fulness of the Belly*, and to avoid Vain-glory, and to *pray continually*, and to sing before Sleep and after Sleep, and to lay up the Precepts of the Holy Scriptures in their Breasts, and remember the Acts of the Saints, that the Soul being minded of those Precepts, may be conformed to their Zeal: but especially he advis'd them to have *St. Paul's* Saying in mind, *Let not the Sun go down upon your Wrath*; and to apply this in Common to every Precept, that the Sun may not only not go down upon their Wrath, but upon any other Sin whatsoever; for 'tis but fitting,

fitting, that the Sun should not condemn us for any Wickedness in the Day, nor the Moon by Night, for any Sin or Thought. If we would be truly Beautiful, St. Paul's Advice must be kept, 2 Cor. 13. 5. *Judge your selves : Try your selves.* Let, therefore, every one of you take an Account of both his Day and Night Actions; and wherein he has offended, let him leave off; and wherein he has not, let him not glory; but let him continue in that which is Good, and not be Negligent, or contemn his Neighbour; neither *Let him justify himself till* (as the Blessed Apostle says) *the Lord come, who searcheth into the most secret things*; for we are often, even to our selves, in the dark; as to what we do we are ignorant; *But the Lord comprehends all things.* Wherefore, yielding and ascribing Judgment to him, let us *be Patient one with another, and bear one another's Burthens, and Judge our selves*; and whereinssoever we are behind hand, let us strive to fill up our Defects. And pray let me desire you to take this Rule as a Preservative against Offending: Let all of us mark and write down all our Actions and Motions, in order to declare them to one another; and ye may be confident, that if we always blush to be known, we shall forbear offending, nay, so much as thinking any ill thing; for, Who would Sin a Sin for which he must presently undergo open Shame? By
this

this Means, who-ever offends can't be secret without lying. By this Means we should never fornicate, as being always in one another's Sight. But by writing and communicating our Thoughts, we shall keep from inward Impurity, through Shame of having it known. Let our Paper therefore serve us instead of the Eyes of our *Fellow-Asceticks*, that our blushing, when we write them down in order to be seen, may prevent our Lustings in any case. By keeping close to this Model of Discipline, we shall have Power to subdue the Body, and so please the Lord, and to tread the Wiles of the Enemy under Feet. This he said to all that met him. He us'd to sympathize and pray together with all Sufferers; and in many Cases the Lord heard him. When he was heard, he did not boast; and when he was not heard, he did not murmur: But he always, and in all Circumstances, gave Thanks unto the Lord. He exhorted Patients to *Long-suffering*, and made them know, that *Healing* was not from him, or from Men, but of the Lord, who acts as he pleases, both as to what he does, and as to the time when he does it: Such Discourse as this was to them as a Cure, none despising his Lectures: But those whose *Illness* continu'd, learnt from him to be patient; and those that were *Cur'd*, not to give Thanks to him, but to God alone. Among others, one *Fronto*, a Courtier, (having a terrible Sick-

ness,

ness, which eat his Tongue, and just affected his Eyes) came in the Mount, and desir'd *Antony* to pray for him: *St. Antony*, at his request, pray'd to God for *Fronto*, and bid him be gone, and he should be Healed.

29. But *Fronto* having got into his Cell by Violence, and tarrying a whole Day there, *Antony* said, "Whilst you tarry here you can't be cur'd. Be gone, and by that time you come within Sight of *Egypt*, you shall see a Sign wrought upon you. *St. Antony* speaking so positively, he was satisfy'd, and went his way; and as soon as he saw *Egypt* he was rid of his Malady, and became a Sound Man, as *Antony* had assur'd him. There is another Remarkable Cure which I must not omit.

30. A certain Virgin of *Tripolis* had a very terrible and foul Distemper; for her Tears, and her Snot, and the running of her Ears, turn'd into *Worms* after it fell upon the Ground; besides too, she was very *Paralytical*, and had very unnatural Eyes. Her Parents having been inform'd of *St. Antony* by some Monks that were travelling to him, and trusting in our Lord, who (as we read, *Matt. 20.*) cur'd an *Issue of Blood*, requested that she might travel with them: They granting her request, the Child and her Parents went with them; and when they came, tarry'd without the Mount with *Paphnutius*, a Confessor and a Monk. The other Monks went in

64 The Life of St. ANTONY.

in to St. *Antony*, and just as they were going to acquaint him with it, he prevented them, and told them of the Child's Disease, and her Travelling with them. Hearing this, they requested the Child might be permitted to enter; but St. *Antony* deny'd their request, and bid them go out, and they would find the Child either Heal'd or Dead: For (said he) "*Healing* is not an Act of mine; Why should she come to me, who am a miserable Man? To *Cure* is the Property of our Saviour, who exercises Mercy in every Place, over all that call upon Him; and therefore has favour'd her and her Prayer, and has manifested this particular Instance of his *Philanthropy* to me, (*viz.*) that he will cure the Child's Disease there. This caus'd great Admiration amongst them; and they went out and found the Parents Rejoycing, and the Child Healthy from that time.

31. About this time, there had *Two Brethren* entred upon a Journey, and for want of Water, one dy'd upon the way; and the other was not far from Dying too, and therefore, having no Strength to travel, he also lay upon the Ground, expecting to die. Now *Antony* was sitting upon the Mount, and call'd Two Monks to him that were hard by, and said to them, "Pray take a Pitcher of Water, and run *Egypt Road* way; for one of two Fellow-Travellers is already dead, and the other will die too unless ye make haste;

“haste; for this was discover’d to me as I was
 “a Praying. Accordingly the Two Monks
 went and buried their dead Brother, and reviv’d
 the other, and brought him to their venerable
 Father, who was at the distance of a whole Day’s
 Journey from them. If any one should ask,
 Why *Antony* did not speak before the other dy’d?
 he asks an improper Question; for the Sentence
 of *Death* did not belong to *Antony*, but to *God*,
 who determin’d *Death* for the one, and a *Recovery*
 by *Antony*’s inter-Agency for the other. That
 which is to be admir’d in *Antony*, is, That he had
 a Soul so stay’d and sedate, as to be shew’d things
 at such a distance by the Lord upon the Mount.

32. And a little after, as he was sitting again
 upon the Mount, he saw one lifted up on high
 from the Mount, and a great deal of Joy in all
 that met him: He could not but admire, and
 call the Company Blessed, and pray’d to know
 what that might be. Then presently came a
 Voice, and told him, that ’twas the Soul of
Ammun, a Monk of *Nitria*. Now the distance
 between *Nitria* and that *Mount* is Thirteen Days
 Journey. The Monks seeing the Old Man
 (for he continu’d an Ascetick to his Old Age)
 in such a Maze, desired to know the reason of
 it. St. *Antony* told them that *Ammun* was dead:
 For this Monk was very well known among
 them, because he often came thither, and many
 Miracles were done by him; of which, this is
 F one.

one. Having once an Occasion to go over the River *Lycus*, (which was a great Inundation of Waters) he desired *Theodore* to go at a distance from him, that they might not see one another Naked, as they swam over. Then *Theodore* withdrawing, he blush'd to see himself again Naked: And as he was blushing and solicitous, he was of a sudden convey'd to the other side. *Theodore* therefore (who also was a very Religious Man) having seen him got over, and not at all wetted with the Water, requested to know the manner of his Passage: But finding him loth to tell him, he took hold of his Feet, and protested he would not let him go before he knew. *Ammun* observing the Earnestness of *Theodore*, for the sake of his Protestation, consented to tell him, after he had engag'd him to tell no Body before he was dead; and so told him how he was carry'd over after an invisible manner, and laid on the other side: He did not walk on the Water, nor was the manner of it possible to Men, but only possible to those whom our Lord permits; as he did *St. Peter*. This *Theodore* told after *Ammun's* Death. But to return to *St. Antony*. The Monks to whom *St. Antony* told what he saw noted down the Day in a Book: And some Brethren that return'd from *Nitria* enquir'd about Thirty Days after, and brought word that *Ammun* dy'd the same Day and Hour in which *Antony* saw the Soul lifted

lifted up on high; and they greatly admir'd the Purity of *Antony's* Soul, and wondred how he should immediately know what was done at Thirty Days distance, and how he saw the Soul carry'd up a-loft. But we have fresh Matter of Praise and Wonder from *St. Antony* still.

33. For *Archelaus Comes* having found him praying by himself in the Outer Mount, entreated him on the behalf of *Polycrateia*, (who was an admirable Virgin, and full of Christ) for she had a Pain in her Stomach and her Side, by reason of extream Exercise, and was very weakly all over her Body: Wherefore *Antony* pray'd, and *Archelaus* mark'd down the Day whereon *Antony* pray'd; and when he return'd to *Laodicea*, he found the Virgin well; and having ask'd them what Day she was first releas'd from her Weakness, he took out the Paper in which he writ down the Time when *Antony* pray'd for her, and immediately shew'd them the same time writ down in his Paper: So that they were all convinc'd that the Lord deliver'd her from her Pains when *Antony* was, by Prayer, forwarding the Goodness of our Saviour towards her.

34. He did also oftentimes give Notice, many days before hand, of Persons that were coming to him: Nay, sometimes he would tell the reason of their Journey a Month before hand; as that some came only to see him, others be-

cause Distempered, others because Possess'd. And this we all know of all, That none that came to him thought the Labour of his Journey a Trouble, or a Loss; for every one return'd from him with a Sense of some Benefit receiv'd: But notwithstanding he spoke and saw such strange things, yet he would not have any one admire him for it; but rather to admire the Lord, who, by his Power, has granted us (though but Men) a Capacity and Liberty to know Him.

35. Another time having went down to visit the Outer Monasteries, and been prevail'd upon, by request, to go into a Vessel and pray with the Monks, He and He only perceiv'd a wretched and *terrible Stink*; the Company said there was some salt Fish in the Vessel; but he perceiv'd another kind of Scent: And whilst he was speaking, a *Young Man that had a Devil*, and had entred in before them and hid himself, cry'd out, and the Devil was rebuk'd by St. *Antony*, in the Name of the Lord *Jesus Christ*, and came out of him, and the Young Man was restor'd to his Wits: And then they all knew that 'twas the Devil that stunk.

36. There came to him also a Nobleman that had a *Devil*. Now that Devil was so terrible, that the Person that was Possess'd was not so much as sensible that he came to St. *Antony*, and ate his own Ordure. Wherefore, they that brought

brought him begg'd of St. *Antony* to pray for him. *Antony* commiserating him, pray'd for him, and sat up with him all Night; and the Noble Youth, on a sudden, run against St. *Antony* and hunch'd him. Now those that came with him were very much disturb'd at it: But *Antony* said, "Don't ye be angry with the Youth; for 'tis not he, but the evil Spirit within him: (for being rebuk'd, and commanded to post away into some waterless Places, he was enrag'd, and did this) Therefore glorifie God for his doing thus against me; for that is a Sign that he is a going out. No sooner had *Antony* said so, but the Youth was well and himself, and knew where he was, and saluted the Old Man, giving Thanks to God.

37. Many other such like things did the Monks tell of him; and they all agreed in their Relation. But as wonderful as these things are, there are stranger things yet to be related; for, as he was going to pray before he eat, about the Ninth Hour, he was in a *Rapture*; and (which is a Paradox) as he stood up, he saw himself without himself, and some other Beings by himself, as it were in the Air; and, afterwards, some other bitter and terrible Beings standing by him in the Air too, and willing to stop him, so that he did not pass: But the Angels, his *Guides* and *Convoys*, withstanding them; they pretend to exact an Account of him, to see whether he was

not lyable to them. Now, they would have took the Account from his Birth: But St. Antony's Guides would by no means allow of that; and told them, "That the Lord had blotted all Faults since his Birth: But ever since he became a Monk, and promis'd to God, they might exact an Account. Then they having accused him of what they could not prove, the Passage became free, and presently he saw himself, as it were come to himself, in a standing Posture, and whole again. Hereupon, having forgot to eat, he continu'd all the remaining Day and Night Groaning and Praying; for he wonder'd to see how many we fight against, and through how great Difficulties any Soul must needs pass thorow the Air. He could not but, upon this Occasion, call to mind that Saying of the Apostle, Eph. 2. 2. *According to the Prince of the Power of the Air: for, here 'tis that the Enemy exerts his Power in Fighting, and attempting to stop those who pass thorow: for this Reason he the more earnestly exhorts Christians, Eph. 6. 13. Take ye the whole Armour of God, that the Enemy having no Evil thing to say of you, he may be ashamed: But we, when we had been inform'd of this, remembered the Apostle: Whether in the Body, I know not; or out of the Body, I know not: God knows. St. Paul was wrapt up as far as the Third Heaven, and heard unutterable Words: But Antony saw himself*

self going up into the Air, and contended till he was free.

38. He had also another particular Favour: for, as he was sitting on the Mount in a Praying posture of Soul, and perhaps gravelled with some doubt relating to himself (for not long before he had been conferring with some who had been conversant with him about the State of his Soul, and what place it should have after this Life) in the Night-time; (so that we may truly say, he was one of those Blessed Men, who *are taught of God*) one call'd to him from on high, and said, *Antony*, Rise, go forth and look; So he went out (for he knew whom he ought to obey) and saw a certain terrible, tall, deformed Personage standing, and reaching up to the Clouds, and, as it were, winged Creatures ascending, and him stretching out his Hands, and some of them he saw stop'd by him, and others flying beyond and above him; and those that pass'd them carried higher still, without the least Solicitude; upon these the Tall Person gnash'd his Teeth; but over those that fell, he rejoyc'd. And the Voice said unto *Antony*, Consider on what thou hast seen. And his Understanding being open'd, he perceiv'd that 'twas the *Enemy of Souls*, who envies the Faithful, and seizes on (and hinders the Passage of) those who are accountable to him; but that he is not able to seize on those who were not perswaded

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by him; for they get out of his reach. Being minded by such a Sight again, he strove the more to make a Proficiency in his Holy Purposes.

39. But I must do him Justice, by acquainting you, that he did not tell of these things willingly. But being he was long at his Prayers, and admiring with himself, those that were with him would be importunately asking him; so that he was forc'd, as a Father who could not hide them from his Children, to tell them: Besides too, he knew the Purity of his own Conscience, and that the Declaration of them would be profitable for them; for hereby he shewed the Blessed Fruit of Perseverance in Exercise, and that in great Difficulties God condescends to tender Consolation to his Servants, even by Visions. I might also tell you, how Patient he was under Afflictions, and how Humble of Soul, and how that Frame of Spirit made him revere the Canons of the Church with a peculiar Tenderness of Disposition, and how willing he was that every Clergy-Man should be preferr'd before him; for he was not asham'd to bow the Head before Bishops and Priests: And when-ever a Deacon came to him, to be benefitted by him, he discours'd usefully to him: But he would resign the Exercise of the Ministry, by Prayer, to him, not being asham'd to learn himself: for oft-times he propos'd Questions, and condescended

descended to give Ear to all that convers'd with him, and own'd himself benefitted, if any one spoke any thing that was useful.

40. There was much and wonderful Comeliness in his Face. If he was present with a great many Monks, and any one seem'd uneasie, that he might have a full View of him, though he did not know them before, yet, passing by the rest, he would run to him, as though he were drew by the Person's Eyes. He did not excell others in the height or breadth of his Body, but in the Constitution of his Morals, and the Purity of his Soul; for his Soul being free from tumult, he always had his outward Senses free from Disorders; so that his Countenance derived Cheerfulness from his Soul, and the Temper of it was discernable from the Motions of his Body; (as 'tis written) *Prov. 15. 13. A glad Heart makes a cheerful Countenance: But a sorrowful one makes it sad.* Thus Jacob discerned Laban to have some treacherous Design in his Mind, and said unto the Women, *Gen. 31. Is not the Face of your Father toward me as yesterday, and the day before?* Thus Samuel knew David; *For he had cheering Eyes, and Teeth white as Milk.* Thus also Antony was known; for he never look'd disturb'd, because his Soul was always at Peace. His Mind was constantly in a rejoicing Posture, and therefore he never had a louring Look. He was also very admirable and strict as to his Faith and Piety.

41. He

41. He would never hold Correspondence with the *Meletian Schismaticks*, because he knew their Wickedness, and Apostacy from the Faith; nor with the *Manichees*, nor with any other *Hereticks*, in a Friendly manner, any otherwise than to advise them to turn to Piety; for he judg'd their Friendship and Conversation to tend to the Mischief and Destruction of the Soul. He abominated the Heresie of the *Arians*, and charg'd all not to go near them, or to hold with their wicked Tenets. Some of the *Areiomanites* having once came to see him; as soon as he perceiv'd what they were, he chas'd them out of the Mount, alledging their Discourses to be worse than Poyson. And when the *Arians* told a Lye, (as though he were of the same Judgment with them) he express'd great Indignation against *Arius*; and being sent for by the *Bishops*, and all the *Brethren*, he declar'd against them in *Alexandria*, telling them that this was the last *Heresie*, and the fore-runner of *Anti-Christ*; and he added, That the Son of God was not a Creature made of the things that are not, but the *invisible Word and Wisdom of the Father's Essence*. Wherefore, 'tis impious to say, there was a time when he *was* not; for He was always the Word co-existent with the Father. Wherefore, have ye no communication with the *Arians*; for *Light hath no fellowship with the Darknes*: For ye, who are pious, are Christians; but they who im-

piously

piously say, that the Son and Word of God, who is of the Father, is a Creature, differ not at all from Heathens, *who serve the Creature more than God, who created them.* But do ye believe, that all the Creation groans against them, because they reckon the Lord and Creatour of all things, by whom all things that were made were made, a Creature.

42. So publickly did all the People see that Heresie which so opposes Christ anathematiz'd by this great Man, and therefore abominated them: And all of the City ran together to see *Antony.* The *Greeks* also, and those that were called their *Priests*, came to the Temple, saying, We desire to see the *Man of God*; for all call'd him so. Also the Lord cleans'd many that were Possess'd; by him, and heal'd many wounded Persons, and others that were wounded in their Understandings: And many *Greeks* desir'd to touch the Old Man, believing they should be benefitted thereby. By this means there were as many *Christians* in a few Days, as us'd to be made in a whole Year. Some Persons thought the Crowd was too troublesome to him, and therefore kept Persons from pressing upon him: But he was not disturb'd with them, and said to them, "The People are not more in Number than those Devils with which I have contended in the Mountain. When he went away, we went before him.

43. And

43. And as we were just at the Gate, as it were, a *Woman* cry'd out, "O Man of God, pray tarry a little, for my *Daughter* is grievously troubled with a Devil; Tarry, I pray thee, lest I also fall into some danger, by running after thee. When the Old Man heard her, he willingly tarry'd at our Entreaty; so the Woman drew near, and the Maid fell upon the Ground; and when *Antony* had pray'd, and mention'd *Christ*, the Maid rose up very well, for the Unclean Spirit was gone out of her; and the Maid blest'd God, and all the Spectators gave Thanks, and St. *Antony* himself also was very glad, and return'd to his own abode in the Mount. He was also very prudent, and, which is very strange, though illiterate, he was a very piercing and judicious Man.

44. Once there came to him *Two Greek Philosophers*, with a design to try him (now, at that time, he was in the outer part of the Mountain.) St. *Antony* perceiv'd what kind of Men they were by their Looks, and spoke thus to them by an Interpreter, O ye *Philosophers*, Why did you trouble your selves to come to such a simple Fellow? But they reply'd, That he was not so, but very prudent. "If ye come to a silly Fellow, said *Antony*, your Labour is lost, and to no purpose: But if ye think otherwise, become such as I am; for we should imitate all things that are fair and commendable. Had

"I come to you, I would have imitated you.
 "Since therefore ye come to me, become such
 "Men as I am; for I am a *Christian*. But they
 admiring, withdrew, for they saw the Devils
 dreading *Antony*.

45. Others also met him there, thinking to
 scoff at him, because he had not learnt to read.
 Said *Antony*, pray answer me one Question;
 "Which think ye is first, the *Mind*, or the *AL-*
phabet? Whether of the two is the Authour
 "and cause of the other, the Mind of Letters?
 "or, Letters of the Mind? They answered,
 "The Mind is first, and the Inventer of Letters.
 Well then, saith *Antony*, "Whoso has a sound
 "Mind, stands in no need of Letters. Which
 Answer astonish'd them, and all that were with
 them; so they went away, admiring to see so
 much Understanding in a private Man; for
 though he grew Old in the Desert, yet he was
 not Savage in his Carriage, like a Mountaineer;
 but he was Courteous and Civil. His Mind
 and Discourse was season'd with Divine Salt, so
 that none envy'd him; but all that visited him
 took delight in him.

46. After this, some Pretenders to Wisdom
 among the *Greeks* came to him, and demanded
 of him an account of his *Christian Belief*, and
 made offers to dispute subtilly with him about
 the *Divine Cross*, in order to mock him. St.
Antony having paus'd a while, and pity'd their
 Ignorance,

Ignorance, spoke very well to them by an Interpreter, to this Effect: "Which of the Two is
 "more laudable, to confess a Cross, or to charge
 "those whom ye call Gods with Adulteries and
 "Sodomies? For our Confession is a sign of
 "Manliness, and Contempt of Death; but
 "yours are the Passions of Lasciviousness.
 "Which is better to say, That the Wisdom of
 "God was not chang'd, but for the sake of Salvation
 "and Beneficence to Men, assum'd an
 "Humane Body, that by Communion with the
 "Humane Race, he might make Men partake of
 "a Divine and Intellectual Nature; or, To liken
 "the Deity to Irrational Beings, and so worship
 "four-footed Creatures, and creeping things,
 "and Statues of Men? For, these are the Adorations
 "of your Wise Men. Moreover, How
 "dare ye deride us, who say, That Christ did
 "appear a Man; when ye, deriving the Soul
 "from the [Divine] Mind, say, That it wandered
 "and lapsed from Heaven into the Body?
 "and I wish it did not pass, not only into an
 "Humane Body, but into four-footed and
 "creeping Creatures. Our Faith saith, That
 "Christ came for the Salvation of Men; but
 "ye erring, say, The Soul is not generated.
 "We consider the *Power* and *Philanthropy* of
 "God, because this was not impossible with
 "God; But ye saying, That the Soul is the
 "Image of the Mind, yet attribute Lapses to
 "it,

"it, and fable it to be changeable, and, by
 "consequence, introduce the Mind as change-
 "able by the Soul; for, such as was the
 "Image, such must that of which 'tis the
 "Image necessarily be: But when ye have
 "such Thoughts as these concerning the Mind,
 "pray consider that ye blaspheme the Father
 "of the Mind himself. And as for the Cross,
 "What can ye say of it? When ye see
 "wicked Men ensnare us, ye see we are ready
 "to endure the Cross, and to contemn Death,
 "whenever or wheresoever forc'd upon us.
 "Alas! the *Fables* of the Rovings of *Osiris*
 "and *Isis*, and the *Treachery* of *Typho*, and
 "the *Flight* of *Saturn*, and *Gormandizings* of
 "*Children*, and of *Paracide*; What are these?
 "Yet these are your wise *Contrivances* and
 "mighty *Foundations*. But, moreover, How
 "comes it to pass, that when ye despise the
 "*Cross*, ye don't admire the *Resurrection*;
 "since those who speak of one, have also
 "writ of the other? or, Why are ye, when
 "ye remember the Cross, silent of the *Dead*
 "rais'd, the *Blind* who had their Sight re-
 "stor'd, the *Sick of the Palsie* who were heal'd,
 "and the *Lepers* that were cleans'd, and the
 "walking a Foot on the Sea, and other *Signs* and
 "*Wonders*, which shew *Christ* not to be meer
 "Man, but God also? Truly, to my mind,
 "ye do your selves wrong, and have not read
 "our

“our Writings with Sincerity: But, pray read
 “and see that the things which Jesus did, shew
 “Him to be God, pilgrimaging upon Earth for
 “the Souls of Men: But, pray tell us of your
 “great Signs.

47. “What can ye plead for Irrational Gods,
 “and their Savageness? Ye may, if ye please,
 “fly to shelter by Allegorising: Let *Proserpine*,
 “be the Earth; *Vulcan’s Lameness*, the Fire;
 “*Juno*, the Air; *Apollo*, the Sun; *Diana*, the
 “Moon; and *Neptune*, the Sea: But, never-
 “theless, this does not make it any more the
 “Worship of God: This is to serve the Crea-
 “tures more than the Creatour; for ye have
 “compacted these Stories out of the Considera-
 “tion of the Creation’s being Beautiful: These
 “Works should be admir’d, but they should not
 “have been made Gods; for, by this means, ye
 “have given the Architect’s Honour to the things
 “that he Built; which is just like paying that
 “Honour to the House, which is due to the
 “Builder; or, the mis-placing the General’s
 “Honour, on the Common Souldiers. Come,
 “answer me these Questions, that we may know
 “why Christ’s Crois should be derided: But
 “they hesitating and looking this way and that
 “way, St. Antony smil’d, and said, “These things
 “are their own Proof at first Sight. And seeing
 “ye lean so much on demonstrative Reasons,
 “and therefore are not willing we should worship
 “without

“without rational Demonstration; first of all,
 “satisfie me about these matters, and, especially,
 “How the Knowledge of God is discern’d? by
 “Demonstration of Reasons? or by the Energy
 “of Faith? and, Which is the Elder, Faith by
 “Energy? or Demonstration by Reason? But
 they answering, “That Faith by Energy is
 “the Elder, and the truly exact Knowledge.
 “Very well, said St. *Antony*; for Faith
 “springs from the Disposition of the Soul; but
 “Logick is one of those Arts which are com-
 “pos’d by the Soul: Wherefore Demonstration
 “is not necessary for them, who have Energy
 “by Faith; nay, ’tis superfluous; for what we
 “perceive by Faith, you build by Reasoning:
 “So that oft-times you have not Words to ex-
 “press what we see within. Wherefore, Energy
 “by Faith is better and firmer than your So-
 “phistical Syllogisms.

49. “We Christians have not this Mystery
 “by the Wisdom of *Greek* Reasonings, but by
 “the Power of Faith, given us by Christ Jesus
 “from God. And that ye may see what we
 “say is true; behold, we, who have not so much
 “as learnt to spell, do believe in God, known
 “by his Works, and a Providence over all things.
 “And that our Faith is operative within, is evi-
 “dent; for we are supported by Faith in Christ;
 “but ye by Sophistical Strivings of Words.
 “Your *Spectre-Idols* are brought to nought;

T G S

“but

82 The Life of St. ANTONY.

"but our Faith is extended every where. Not
 "withstanding your *Syllogisms* and *Sophisms*, ye
 "don't perswade any from *Christianity* to *Paga-*
 "nism; but we, who preach Faith in Christ,
 "weaken your Superstition; knowing very
 "well, That Christ is *God*, and the *Son of God*.
 "By your Oracles ye don't hinder the spreading
 "of Christ's Doctrin; but by but Naming
 "Christ Crucified, we chase those Devils whom
 "ye honour as Gods; where-ever the Sign of
 "the *Cross* is, there *Magick* is weak, and *Sorcery*
 "has no power. Tell me, Man, Where are
 "your Oracles? Where are the Inchantments
 "of the *Egyptians*? When did all these cease,
 "and vanish before the Cross of Christ was?
 "Does this therefore deserve so much Derision?
 "or, Do not rather the weak things that are
 "brought to nought and baffled by it? This
 "also is strange to observe; Your Followers
 "were never persecuted, but honoured by Men
 "in the City; but Christ's Disciples are perse-
 "cuted, and yet they multiply and flourish more
 "than yours. Your Tenets, though celebrated
 "and applauded, are broke; whereas the Faith
 "and Doctrine of Christ, though derided by
 "you, and often persecuted by Kings, has fill'd
 "the World. When did the Knowledge of God
 "shine so bright? or, When did Temperance
 "and eminent Virginity appear so much? or,
 "When was Death so despis'd, as since the Cross
 "of

The Life of St. ANTONY. 83

"of Christ? But no one doubts of this when he
 "sees the *Martyrs* despising Death for Christ's
 "sake, and whole *Churches Virgins* keeping
 "their Bodies pure and undefil'd for Christ's
 "sake: Which are powerful Signs, and such as
 "do shew that the *Christian Faith* is the only
 "true *Faith* for Piety. Lo! ye, at this very
 "moment, don't believe, but seek *Syllogisms*
 "from *Logick*; but we, as our Teacher speaks,
 "1 Cor. 2. 3. *Not by the Persuasion of Wisdom*
 "in *Greek Eloquence*; but *by Faith*, do effectually
 "perswade those that were us'd to the Ar-
 "tificial Structures of Reason. See, here are
 "some afflicted with *Devils*, (for at that time
 "there were some such present) do ye, by your
 "*Syllogisms*, or *Magick*, or any other Method
 "that you please to chuse, and by invoking
 "your *Idols*, cleanse them, or your selves; or,
 "if ye can't, lay aside your Quarrel against us,
 "be unprejudic'd, and ye shall see the *Power* of
 "Christ's *Cross*: And having said so, he invoc'd
 "the Name of Christ, and sign'd the Afflicted
 "Persons with the Sign of the Cross a second or
 "third time, and the Men were presently whole,
 "and in their right Minds, and gave Thanks to
 "God; and the Philosophers were amaz'd at the
 "Understanding of the Man, and the Miracle
 "which he did. But *Antony* said, "Why do ye
 "wonder at this? We don't do it, but Christ
 "by those who believe in Him: Do ye there-

“fore believe, and ye shall see that we have not
 “an Art of Reasoning, but a Faith wrought by
 “Love for Christ; which also ye may have;
 “and when ye have it, ye will not seek De-
 “monstrations of Eloquence; but then ye will
 “reckon Faith in Christ sufficient. These
 were St. *Antony's* Words; but they estranging
 at this went away, saluting him, and owning
 that they were benefitted by him.

50. And now St. *Antony's* Fame reach'd the
 Ears of Kings and Princes; for *Constantine Au-*
gustus, and *Constantine* and *Constans*, his Sons,
 having heard this writ to him, as a Father, and
 entreated him that they might receive an Answer
 from him: But he did not set an high Value on
 their Letter, but was the same Man that he was
 before they sent to him. When the Letters
 were brought to him, he call'd the Monks, and
 said to them, “Don't wonder that the King
 “writes to us, for he is a Man; but rather, that
 “God has writ us a *Law*, and spoke to us by his
 “own Son. Wherefore he was unwilling to re-
 ceive them, saying, “He knew not how to an-
 “swer such Letters: But being warned by the
 Monks that they were *Christian Princes*, and if
 they were neglected might be offended; he
 suffered them to be read, and sent an Answer,
 “Commending them because they ador'd *Christ*,
 “and advising them of Matters relating to their
 “Salvation; as that they should not regard pre-
 “sent

“sent *Grandeur*, but rather bear the future Judgment in mind; and should know and remember that Christ only is the True and Eternal King: And he also counsell’d them to be courteous, and to take care of Equity and the Poor. When they receiv’d this Letter, they were very glad. He was so obliging to all, that all look’d on him as a Father.

51. After this, he return’d to the inner Monastery, and stuck to his former Exercise; very often, as he was sitting or walking with his Visitants, he was very silent. (as ’tis written in *Daniel*, Dan. 4. 16.) and after an hours pause he would discourse with the Brethren very regularly: But those that were with him frequently perceiv’d some Vision. Once he told all the Affairs of *Egypt* to Bishop *Serapion*, who was sometimes within with him, and saw him engag’d with a Vision. Another time, as he was sitting, he was, as it were, in an Extasie, and frequently groan’d in the midst of his *Theory*; and, in an hour’s time, returning to his Friends, he first stood and pray’d trembling, and then kneelt, and continu’d so a good while; and when the Old Man rose he wept. The Company, trembling for Terror, request’d to know the Reason of it, and were so importunate with him, that he was forc’d to speak, after he had fetch’d a great sigh: “Better had it been for me, if I “had dy’d before I saw that Vision. Then

they urging him to be particular ; he said,
 " Wrath will seize upon this Church, and it will
 " be betray'd to Men who are like Brute Beasts ;
 " for I saw the *Lord's-Table* encompass'd with
 " Mules standing round about it, and Hounds
 " barking within, and all manner of Beasts
 " making a disorderly Noise. Ye saw how I
 " sigh'd. I heard a Voice, saying, *My Altar*
 " *shall be abominated*. This was the Old Man's
 Vision. And, about Two Years after, there was
 an Incurſion of the *Arians*, and the Plundering
 of the Churches, when they took the Holy
 Vessels by Force, and made them be carry'd by
 Heathens, forcing them out of their Shops to
 joyn with them, and doing what they pleas'd in
 their Sight. Then all of us knew, that the Noise
 which the Mules made pre-signify'd to St.
Antony what the *Arians* now, like Wild Beasts,
 are a doing. But as soon as he had done saying
 that, he went on, and said ; " My Children, don't
 " be cast down ; for as the Lord was angry, so
 " will he again heal, and the Church will quickly
 " again recover its Beauty, and shine as it us'd ;
 " and ye shall see the Persecuted resettled, and
 " Impiety again retreating into private Lurking-
 " holes, and true Faith deliver'd boldly every-
 " where with great Freedom: Only, take heed
 " not to defile your selves with the Doctrin of
 " the *Arians* ; for their Doctrin is not that of
 " the *Apostles*, but the Doctrin of Devils ; for
 " they

"they are not of a right Judgment, but Barren,
"and Irrational, like the Brutishness of Mules.

52. "Neither should ye be Faithless, or distrust such Wonders being brought about by
"a Man; for 'tis our Saviour's Promise, *John* 16. 23, 24. *If ye have Faith, but as a grain of Mustard-seed, and shall say to this Mountain, remove; it shall remove, and nothing shall be impossible to you.* And again, *Matt.* 10. 18. *Verily, verily, I say unto you, if ye shall ask any thing of the Father in my Name, he shall give it you: Ask, and ye shall receive.* "'Tis he that
"saith to his Disciples, and all that believe in
"Him, *Heal the Sick, cast out Devils: Freely ye have received, freely do ye give.* Antony did not Cure Majesterially and Self-ascribingly; but he made his Prayer to, and nam'd the Name of Christ; so that it was manifest, that it was not he himself, but the Lord working and shewing Love to Men by Antony: Only Prayer and Exercise was St. Antony's; for the sake of that he sat on the Mount, and rejoyc'd in the Contemplation of Divine things.

53. He was very much troubled to see himself disturb'd by so many, and when he was dragg'd to the outer Mount: For the Judges desir'd him to come down into the outer Mount, (because 'twas not possible for them to come into the inner Mount, because of the Multitude of Clients that follow'd him) entreating him

that they might but just see him: But he first refus'd to come to them. However, they tarry'd, and sent some Persons that were in Custody to allure him to come upon their account. Being therefore necessitated, by Compassion, when he saw them waiting, he came to the outer Mountain. This troublesome descent of his was not Useless, but very Advantageous to a great many. He did good to the Judges, by minding them to prefer Equi-ty before every thing, and to fear God, and to know, that *with what Judgment they do judge, they shall be judg'd.* Now the Judge and others urg'd him mightily to tarry there some time, and discourse concerning Matters relating to Salvation. But he having done Violence to himself, at the request of the Judge, and the Necessitous, in coming down told them he could not tarry with them any longer, and appeas'd their Urgency with him by a pleasant *Simile*: "As Fishes die upon dry Ground, "so Monks when they converse with you grow "loose and faint: Wherefore we must hasten "to the Mount, as Fishes to the Water, lest by "tarrying without some time, we forget what "is within. The Judge having heard this, and such like Sayings from him, wondred, and said, "This Man is truly a *Servant of God*; for, "Whence should such a private Person have such "and so great Understanding, unless he were "belov'd by God?

54. But there was a certain great Officer, Namely, *Balacius*, who bitterly Persecuted us Christians, because he was bigotted for the detestable *Arians*; He was so cruel, that he strip'd the *Virgins*, and scourg'd the *Anachorets* naked. So *Antony* writ him a Letter to this Effect; "I see Wrath coming upon thee, cease to persecute the Christians, lest it fall upon thee, and take hold of thee in an instant; for it will come. But *Balacius* grinn'd, scornfully flung the Letter on the Ground, and spat upon it; and abus'd the Messenger, and bid him say to *Antony*, "Since you are so solicitous for the Monks, I will also give you your self a Visit. And before five Daysexpir'd, Wrath seiz'd upon him; for *Balacius* and *Nestorius*, the under-Governour of *Egypt*, went out together on Horseback to the chief Seat or Mannor of *Alexandria*, call'd *Cherea*, (now the Horses were *Balacius*'s, and the gentlest of all that he kept) and before they came to the Place, began jocularly to repartee together, as they us'd to do; and, on a sudden, the gentler of the Two Horses, which *Nestorius* rid, bit *Balacius*, and fell upon him and mangled his Thigh with his Teeth; so he went strait-way back into the City, and dy'd in Three Days time. They all admir'd to see *Antony*'s Prophecy so soon fulfill'd. This was his Way of Admonishing the Bitter and Obdurate.

55. Others

55. Others that came to him he instructed so excellently, that they forgot their Law-Suits; and call'd those Happy that retir'd from a popular Life. He behav'd himself in the case of the Oppress'd, as if he himself, not they were the Sufferers. He had Power enough to do good to all, inso much, That many Souldiers and others, who had Possessions, laid aside the Burthens of Life, and presently became Monks: In short, He was, as it were, a Physician bestow'd upon Egypt by God. What griev'd Person did not go back Rejoycing from him? What Person came to him Mourning for Deceas'd Relations, and did not lay by his Sorrow? What angry Person came, and was not turn'd into Love? What Poor Man, who saw and heard him, did not despise Riches, and find Consolation in his Poverty? What Negligent Man went away from him, and was not stronger and more Perseverant? What Youth came to the Mount and saw Antony, and did not presently deny his Pleasure, and love Sobriety? Who came to him tempted by Devils, and was not reliev'd? Who came troubled in his Thoughts, and had not his Mind made serene by him? For, this was one great Benefit of Antony's Exercise, namely, That, as I said before, having the Gift of discerning of Spirits, he knew their Motions: Neither was he ignorant which way their Affection and Impetus bent. And not only he himself was not impos'd upon by them,

them; but he also comforted those who were *troubled in Mind*, and instructed them how they might baffle their Wiles, explaining the Weakness and Subtleties of the Devils working in them. Every one therefore, as animated by him, departed, daring the Devices of the Devil and his Party. Virgins also who had Suiters, having only seen St. *Antony* at a distance, continu'd *Virgins to Christ*. There came also some from Foreign Parts to him, who were dismiss'd from him, as from a Father, with great Benefit. When he dy'd, they were all his *Orphans*, comforting themselves with his bare Memory, and holding fast his Admonitions and Instructions.

56. And now 'tis but decent and fitting to acquaint you with the Nature of the *End of his Life*; for, indeed, 'twas such as does deserve Emulation.

Near his *Death*, he did (according to his old Custom) visit the Monks in the outer Mountain, and being informed, by Providence, of his End, he spake to them thus: "I make this as my last Visit to you, and shall admire if we should see one another again in this World. 'Tis time for me now to let go my Body, for I am near an Hundred and Five Years Old. At this saying they wept, clung about him, and saluted him. But he, just as it became one leaving a strange Place for his own Countrey, rejoyc'd, and
"charg'd

“charg’d them not to be negligent in Labours;
 “nor to faint in Exercise; but to live, as dying
 “daily, and, as I said before, to keep their Souls
 “from filthy Thoughts, and to have a Zeal for
 “the Saints; but not to go a-near the *Meletian*
 “*Schismatics*; for, said he, ye know their wicked
 “and prophane purpose; nor to have any Cor-
 “respondence with the *Arians*; for their Impiety
 “is manifest: Neither when ye see their Judges
 “in Power be ye troubled; for ’twill cease, and
 “their Opinion and Splendour is mortal, and of
 “a short standing; wherefore, keep ye your
 “selves pure from them, and hold the Tradition
 “of your Fathers, and principally a pious Faith
 “in our Lord Christ Jesus, whom ye have learnt
 “in the Holy Scriptures, and have often been
 “put in mind of, even by me.

57. When he had said this, the Brethren urg’d
 him to tarry and die there: But that he would not,
 he shew’d by his silence, as for many Reasons, so
 especially for this: The *Egyptians* love to bury
 the Bodies of Zealots, and especially of Martyrs,
 and wrap them up in fine Linnen. Now they
 don’t bury them in the Earth, but lay them up-
 on Couches, and keep them in Repositories by
 themselves, thinking thereby to honour the De-
 ceas’d: But *Antony* often besought the Bishops to
 warn the People against it, and also reprov’d ma-
 ny Lay-Men and Women for it, saying, “That
 “that was neither Lawful nor very Holy; for the
 “Bodies

"Bodies of the Patriarchs, to this Day, are pre-
 "serv'd in Sepulchres; nay, even the Body of
 "our Lord Himself was laid in one, and a Stone
 "was laid upon it, and hid it till he rose again;
 whereby he shew'd them that they transgressed
 the Law in not hiding the Bodies of the departed,
 although they be Holy; for, What is greater
 or more holy than our Lord's Body? Many
 therefore afterwards bury'd under Ground, and
 gave Thanks to God. Now St. *Antony* knowing
 the Custom of *Egypt*, and fearing lest they
 should do so by his Body, hastened his Departure,
 and took his Leave of the Monks in the Outer
 Mount, and went into the Inner Mount, where
 he us'd to live.

58. A few Months after he fell *Sick*, and
 having call'd to those that were with him, (for
 he had Two within with him, who had been
 Asceticks with him Fifteen Years, and serv'd
 him because of his extream Old Age) he said
 to them, "I now (as 'tis written) go the way
 "of my Fathers, for I see my self call'd by my
 "Lord; but be ye sober, and finish a long-liv'd
 "Exercise: Be as earnest to hold fast your Pur-
 "pose, as though you were just beginning: Ye
 "know the Devils are plotting against you: Ye
 "know they are fierce in Will, but weak in Pow-
 "er; don't therefore be afraid of them, but
 "breath Christ, and believe in Him, and live as
 "dying every day, taking heed to your selves,
 "and

"and remembering my Exhortations: Hold no
 "Communion with the *Schismatics*, nor the
 "*Arians*; for ye know how I declin'd them, be-
 "cause of their Heterodox and Christ-opposing
 "Hereſie. Do ye ſtudy principally to cleave unto
 "Chriſt and his Saints, that after Death they
 "may receive you, as Friends and Acquaintance,
 "into Everlaſting Habitations. Think upon and
 "reliſh theſe Counſels; and if ye have any regard
 "for me, and do remember me, as a Father, don't
 "ſuffer any one to take my Body into *Egypt*,
 "leſt they lay me in their Houſes; for for that
 "reaſon I came hither: Ye know how I have
 "rebuk'd thoſe who did it, and charg'd them to
 "do ſo no more. Do ye therefore bury my Body
 "under Ground, and mind my Words, that no
 "Body but your ſelves may know where I am
 "bury'd; for I ſhall receive my Body incor-
 "ruptible from my Saviour in the Reſurrection.
 "And pray do ye divide my Cloaths; Give one
 "Leathern Garment to Biſhop *Athanaſius*, and
 "the Blanket which he gave new to me, but is
 "now grown old; and the other Leathern Jacket
 "to Biſhop *Serapion*, and take ye the Hair-Cloth
 "and ſave it, my Children, for *Antony* paſſeth
 "away, and is no longer with you.

59. Having ſaid this he ſaluted them, and ga-
 ther'd his Feet, and, as it were, ſeeing Friends
 come unto him, and rejoycing becauſe of them,
 (for he look'd with a cheerful Countenance as
 he

he lay) he left us, and was added unto the Fathers. So, in fine, the Monks wrapp'd him up, and buried him under Ground, according to his Command. And no Body, to this Day, except the Two Monks, knows where he was Bury'd. The Vestments being distributed, according as he order'd, every one kept them, as a great Purchase; for he that sees them does, as it were, see *Antony*; and he that puts them on, carries his Admonitions about him with Joy.

60. Such was *Antony's* Exercise, and such the End of his Life in the Body: And if these things are small, in comparison to his Excellency, judge ye what sort of *Man of God* he was, who, to so great an Age, from his Youth up, kept close to his rigorous Discipline; neither conquer'd by Variety of Food, upon the Account of his Old Age; nor changing the Habit of his Raiment, for want of Vigour; or so much as washing his Feet; And yet, in all respects, he was sound and unhurt; for he had his Eyes clear, seeing very well; not one of his Teeth was lost, only near the Gums they were worn, because of his great Age: He was also sound in his Hands and Feet, and much clearer in every part than those who use several *Diets, Bathings, and Variety of Garments*; and as to Strength too, they were much more ready.

61. St. *Antony* liv'd and dy'd admir'd and celebrated by all every where, and long'd for by those who never saw him: A great Sign of his
Vertue,

Vertue, and of a Soul that truly lov'd God; for he did not get his Learning by Books, nor external Wisdom, nor any Art: But *Antony* was renown'd purely for his *Devotion to God*. No one can deny that this was the *Gift of God*. How came he who was hid, and sat in a Mountain, to be heard of in *Spain, France, Rome, and Africa*, unless God had made his Name known every where, who promis'd this to *Antony* at first; for although such Heroes act secretly, and are willing to lye conceal'd, yet the Lord shews them, as Lamps to all, that they may know that his Commands, which he has given to reform us, are practicable, and thence may derive a Zeal for the ways of Vertue.

62. Read ye this to others, that they may know what sort of Life the Life of *Monks* should be, and may be perswaded, that our Lord and Saviour Jesus Christ will glorifie those who glorifie Him, and serve Him unto the End; not only bringing them to the Kingdom of Heaven, but making them, notwithstanding they hide and retire, celebrated here for their Vertue, to the Benefit of others. And, if there be a Necessity, read it to the Heathens, that they may know not only that our Lord Jesus Christ is *God*, and the *Son of God*; but that those Christians who serve Him truly, and believe in Him piously, reprove those *Spirits* whom they account *Gods*, and tread upon them, and chase them, as those who are the **Deceivers** and **Corrupters** of Men; and this they do by the Grace and Strength of Christ Jesus our Lord; *to whom be Glory for ever and ever. Amen.*

3
Theologia Mystica:

T W O

DISCOURSES

CONCERNING

D I V I N E

COMMUNICATIONS

To Souls duly disposed.

- I. The Antiquity, Tradition, and Succession of *Mystical Divinity* among the *Gentiles*; with Notes and Observations to distinguish *Illusions*; and Directions of Spiritual Writers concerning *Prayer*.
- II. Of the *Guidance of the Spirit of GOD*: The Doctrine of the H. Scriptures, of the Catholick Church, and of the Church of *England* in particular, upon a Discourse of *Sr. Matthew Hale* concerning it.

L O N D O N,

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ADVERTISEMENT.

ASCETICKS: or, The Heroick Piety and Virtue of the Ancient Christian *Anchorets* and *Cænobites*, (wherein the Beginning and Progress of Contemplative Living and Religious Societies is briefly discoursed; and a true Account of the *Esseans*, *Therapeuts*, and ancient *Egyptian* and other *Monks*, collected out of the most Authentick Records.) Also the LIFE of the Famous Saint *ANTONY*, written in *Greek* by St. *Athanasius*, faithfully Translated into *English*. All Printed for the Author, for the Use and Benefit of the Society afore-said.

THE PREFACE.

THE latter of these Discourses was Printed as part of a Preface to that Book of Sr. Matthew Hale's, from whence the beginning of the Discourse is now taken; but why it was not Published with it, I know no reason, unless that, which is the Universal primary Obstacle to all Good, that Satan hindered it. And that, I make no question, was the principal moving Cause, which set the others on work. That wicked, envious Spirit, who had raised up all the Evil he could, both against him, and against me, in our several Families in his Life-time, hath not ceased to do so still since his Death. By what he got such Advantage against myself, I know very well, and intend to declare it. But by what he got such Advantage against that good Man, is a Secret I know nothing of. But this I know, that he hath been Unhappy in his Family, both in his Life-time, and since his Death, and particularly in what I am now saying. I long looked upon
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The Preface.

him as a Man raised up by the Special Providence of God to be an Illustrious Example of Vertue and Piety in this degenerate Age: And therefore, that People might not be deprived of the Benefit of such an Example by their Ignorance of his Principles, (as I found by Experience many were) I did in his Life-time publish a Volume of his Contemplations, even after I had earnestly pressed him to consent to it, and he refused: Indeed, I knew him, and he knew me, so well, that I did not fear any misconstruction from him: and after his Death, I desired to have done Honour to his Memory for the same purpose, by the Publication of such of his Writings, as were most necessary and seasonable, that the Benefit of his Labours, as well as of his Example, while yet fresh in Memory, might be communicated, as much as might be, to all, and they might mutually recommend each other for the greater Benefit of all. But, alas! that wicked Spirit, which had so prevailed in his Family in his Life-time, as made him tell some of them, That Satan, or the Devil, did ride them, as an Ape would do a Mastiff-Dog, bath likewise prevailed hitherto upon such as vainly gloried in their Relation to him, to obstruct that good Design for Twenty years together, without due regard either to that Service of God, those Benefits to Men, the true Honour of his Memory, (in which they vainly gloried) or the Performance of his Will according to his Mind. For though he had

not

The Preface.

not expressly ordered the Publication of one or other in particular; yet had he made this Provision in a Codicil concerning the Publication of any of them, that he had nominated the Bookseller, who should have the Printing of them, paying as much as another would in reason for them: and of the Profits, appointed one part to one, for his Care and Pains in overseeing and ordering the Publication; another part to another, for Writing and Correcting; and the rest, among his Servants; and told them what he had done for them: so that besides the Injury done to their Country, they have done a double Injury to his Memory, not only by hindering the Honour due to it, but by Dishonouring it, and giving occasion to a Blemish and Reproach to it, provoking some not only to think, but to speak hardly of him, as if he had abused them in some of the last Acts of his Life: and all this out of a sordid Humour to get or keep what he had otherwise disposed of. And though thus they exercised their Malice and Spight against the Memory of the Good Man, yet was not this the chief part of their Work and Triumph, that they had raised this Injury against his Memory, and, besides, had deprived his Country of the Benefit of much of his Labours in his own Profession: But there is a greater matter in the bottom, and of greater concern to them, which these Wicked, Subtile Agents had a principal regard to. The Good Man had taken great Pains in examining and con-

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sidering

The Preface.

sidering the Grounds and Evidences of Religion, both Natural and Revealed: And he was excellently well qualified for it, both by Natural Sagacity, by Exercise of his Parts in his own Profession, (which affords as much and good Exercise for such a purpose as any) and by Freedom from Prejudice, either of Education or of Temporal Interest. For though he had a Religious Education, yet it is certain, that after he came to maturity of Thinking and Judging, he became, as he found reason, in many things, of a different Judgment from the Notions and Sentiments he had first received; by which it appeared, that his Religion was the Religion of his Judgment, and not of his Education. And being no Ecclesiastick, but a Man of a Civil Employment, he stood fair to be looked upon as an Indifferent Judge, and not as an Advocate or Party, (as Clergy-men generally are reputed by some) and, by consequence, his Writings upon such Subjects, besides the weight of his Reason, would have a double Weight of Authority, (if we take in his Example too) above others, to make them successful upon such as have received prejudice from the Scandalous Practices of too many Professors and Preachers of the Christian Religion; which hath been a principal Cause of Atheism heretofore, and of Deism at present, and of the Contempt of the Clergy, and more effectual and prevalent than any of those which have been assigned in Print; though by Scandalous, I intend here

The Preface.

here nothing but Zeal for Preferments, and a cold Indifferency in Matters of Religion. For as it hath been rightly observed, When Vertue fails in the Priests, Faith will fail in the People; be their Preaching what it will. Now, by how much greater was the Advantage that the Writings of this Man had above others, to have done Service in this Cause, so much the greater was the Gratification which these Wicked Spirits received in the Suppression of them.

I know nothing so sordid that ever appeared in his Life. But that this hath been ordered by the Malice and Subtily of those Wicked Spirits, who had gotten Advantage against Him, or his Family; (however some particular Dispositions in Persons might make it more feasible) as I verily believe, so I am well satisfied, he would not at all have doubted, had he been living, and to have spoken his Judgment in a like Case. He and I both, before he died, had had Experience enough to satisfy us concerning such matters. And I wish his, and all other Families, who are fallen into any such Snare, may consider well of it, and be well advised how to recover themselves out of it, if it may be. Many such have I known, and though the Burden be sealed upon some, and the Decree fixed, yet in others there seemed to be a Door open, if Opportunity was not neglected. Mens Belief or Disbelief will not alter the Truth of things: But Disbelief of things that are true is often the Cause of

The Preface.

great Unhappiness: and they who disbelieve such things as these, are not the less obnoxious to their Malice, but more secure in their Power. So much as this is not impertinent to be said concerning the Malice and Subtlety of the Evil Spirits, before a Discourse of the Gracious Conduct of the Good. And I think my self specially obliged to declare my Sentiments of both, upon any just Occasion. And, indeed,

I confess the Preface was not written so much for the sake of the Book, as the Book Published for the sake of the Preface, as an Occasion to write on that Subject, which I thought my self obliged to do, as an Act of Penitence for an Unhappy Miscarriage, whereby my Enemy got that Advantage against me, which I mentioned before, and shall here repeat in the Words then Printed, as followeth:

I must not here forbear upon this Occasion to add, not my Opinion, but my own certain Knowledge, upon great, and long, and in some respects in a great measure woful Experience, in an Humble Confession of my Fault, to give Glory to God, Testimony to his Truth, and Warning to Men. I have had Experience of this Divine Conduct, and of the Blessings and Curses attending Obedience and Disobedience to it; so that I have plainly perceived that the Conduct of the Children of Israel out of Egypt through the Wilderness into the Promised Land, was a visible Manifestation

The Preface.

‘nifestation or Representation of the Secret Spi-
‘ritual Conduct of Souls out of Slavery under the
‘Powers of Darkneß, through the Wilderneß of
‘this World, into the Land of Rest : and the very
‘same thing in Action and Representation, which
‘is delivered by way of Doctrine and Admonition
‘in the Book of Ecclesiasticus, iv. 11,---20. and
‘vi. 18,---31. The Crosses, Disappointments, and
‘Afflictions, which I have gone through, have
‘been very grievous, and many of them known to
‘the World, though nothing hath appeared in my
‘Life, to which they could be imputed by others
‘as a Cause in any respect. I must therefore de-
‘clare, that while I did act in a ready Compliance
‘with that Conduct, I not only had great Peace
‘and Serenity of Mind, but all things went strangely
‘prosperous and successful with me ; and I had
‘extraordinary Answers to my Prayers, not only
‘for my self, but for others also : But whenever
‘I have done contrary, I always had trouble in my
‘Mind, and what I did, was either blasted, or un-
‘successful, and often of such evil Consequence, as
‘I did not foresee. This I have found so, by great
‘and long Experience, and in some of the great
‘Busineses of my Life, wherein I acted not only
‘upon my own Reason and Judgment, but also upon
‘the Advice and Persuasions of very considerable
‘Persons. And after considerable Experience of
‘this, I was once so unhappy in my Disobedience to
‘this Conduct, upon a special Occasion, having now
‘to

The Preface.

to advise with, and yielding too much to the Sentiments of our Anti-enthusiasts, which was a Temptation to me, that (as I have special reason to believe) it was like the Sin of Adam to me, an Inlet unto all the Unhappiness that hath since befallen me and my Family: And I have been as it were turned back into the Wilderness ever since. The Things wherein I had this Conduct were not matter of Duty in themselves, or not in the particular Circumstances; but either were such as were in Humane appearance so indifferent, that I might have used my Liberty, or the Conduct was much different from the Wisdom of the World. And though I cannot say whether the Afflictions I have suffer'd were so ordered as a Punishment for my Miscarriage, yet I am assur'd they were a Consequence thereof, at least such as we often fall into, when we neglect the Good Counsel of our Friends. And they have been such, as I am persuaded it is my Duty upon this Occasion to make this publick Penitential Confession, whatever Prejudice I may suffer thereby from Men: If I can but thereby obtain the Favour of God, and benefit Men, I shall accept that as part of my Punishment.

For the Certainty of this, I can truly affirm, That I had immediately upon my Miscarriage as sensible Notice of the Evils which have since befallen me, as I can have of any thing by any sense I have; as plain as if a Sentence had been pronounced

The Preface.

nounced against me. And what I have suffered, bath had Two several Marks as exactly agreeable to my Miscarriage, as the print of a Seal upon the Wax to the Seal it self. I cannot say but other Sins or Miscarriages might be Ingredients in this Case: but I know full well that this was the Inlet unto all those Evils, which I am satisfy'd had been prevented, had I continued at that time in the way I was in. And it often recalls to my mind part of the Eighty first Psalm, and other Passages of the Old Testament, which have been fulfilled in my Case; and therefore I have great reason upon such an Occasion to confess my Fault, that I may have other more comfortable Passages made good to me hereafter.

And here I cannot but remember, that I scarce knew the Man at that time to consult with in these things, who was not more likely to have put me out of the way, than to have directed me aright, how to proceed in it. And this I note for the sake of such Spiritual Guides as are consulted in such Cases: If they be not very careful and considerate to avoid the Common Errors on both sides, and neither encourage nor discourage the Attendance to such Impulses and Impressions, &c. in general, but carefully endeavour to distinguish and to direct aright, they may bring great Trouble upon those who consult them, (as I have known some do;) and perhaps greater upon themselves, when they are call'd to give Account

The Preface.

Account of their Stewardship, either here or hereafter.

Thus far was printed before : to which I must now add : Whether these things (as perhaps some others) were not permitted to befall me for Admonition to others, I know not : but this I know by Experience in others, and even while this is Printing, that there is great need of Good Admonition. For I find, by divers such Experiences, that God is pleased at this time to give some sensible Notices of his Conduct to many, who are in some sort in the Case of Samuel, 1 Sam. 3. 7. who then did not know the Lord, neither was the Word of the Lord yet revealed to him ; and when they come to the Priest, who should be as Eli to them, to direct them how to behave themselves, are by him put quite out of the Way, and either dismissed to the Physician, to be cured of Melancholy ; or advised to some cheerful innocent Conversation ; or to mind their Business in their Callings ; or to reject the Impressions they feel as Fancies, and vain Fears and Scruples. And many Cases there are, wherein some of these Directions might be proper ; but there are many others, wherein they are all quite out of the Way ; and wherein great Faults have been, to my knowledge, and, I doubt, are daily committed by Learned, and otherwise able and good Men ; partly through Ignorance in these Matters, or common Prejudice against them ; partly for fear of encouraging what they see many abuse to their own hurt,
and

The Preface.

and to the Scandal of others; and partly for fear of bringing upon themselves the Censure and Reproach of inclination to Fanaticism or Enthusiasm; and thereby at once the Grace and special Favour of God is rejected, the poor Soul greatly disappointed, at least, if no worse happen to it; and the Director must be accountable for both.

But to make a matter of so great Importance the more plain, it may not be amiss to propose an instance or two of some Cases: A Person wants an Employment, and an Employment is offered; but the Person hath strong Impressions, either not to accept it, or not to continue it, being otherwise supplied for the present; and thereupon repairs to some noted Divine for Advice: The Divine considers that the Person needs an Employment, and upon Examination can discover nothing unlawful in the Employment, nor unfit for the Person; and thereupon confidently adviseth to reject the Impression, and embrace and continue the Employment. Such Advice as this proves, in the event, to one, unsuccessful all his time; to another, his Ruine and Undoing as to his Temporal Estate; to another, the Occasion of the Loss of his Life; and to another, the hazard, if not loss, of his Soul; and all this by such Means and Occasions as could not be foreseen or discovered by any Mortal; but are plainly seen and foreseen by some kind invisible Friends concerned for us.

Again,

The Preface.

Again, a young Woman, who is not at all proud, if we will believe her, only she desires to be like other-Folks ; but she finds something within her that tells her, or suggests, that she'll be damned if she wear such a Dress. Hereupon she goes for Advice to a Divine. He being more cautious in such cases, tells her, that since she may both lawfully and decently wear another meaner or plainer, she should have a care that she doth not reject such Motions in her Mind: For many times things which are not damnable Sins in themselves, may be Occasions and Inlets to such as are, and Hindrances of Graces, and so produce such unhappy consequence at last. But not liking this Advice, away she goes to another of greater note ; and he tells her, that since that Dress is not unlawful, it cannot be a Damnable Sin to wear it ; and therefore whatever it was, it could not be the Spirit of God that did so fright her ; but she must have a care of such things, lest she run into Fanaticism, and I know not what. And this she likes and follows till the tricking up of her Natural Beauty proves a Snare to her self and others ; the kind Impressions, which she formerly had upon occasion, cease ; her Devotion grows cool, and she relapseth again into the common Course of the World, and what will be the end of it, God knows.

What I have had experience of in my self and my own Family, partly for want of due regard to such Notices, and too much yielding to Motives of Moral Prudence ; and partly by such unhappy Resolutions

The Preface.

solutions of Cases by others, would be too long to relate particularly. I have had no less than four Sons undone in this City, all as likely Youths as any, and all, after their disappointments, by their Behaviour gaining the Favour and Kindness of all they conversed with: and in the placing of them spared neither Cost, nor Pains, nor Care, and took the best Advice I could have; at first made choice of such for Masters, as I expected to act upon Principles of Religion; afterward, such as I expected Friendship, at least Moral Honesty and Humanity from them; but was disappointed in all. And I know assuredly that all did proceed from such Causes as I have in general mentioned already; and had notice of it in general before.

It is a great Unhappiness to this Church and Nation at this time, that we have so few of any considerable Experience in these things, especially among those, who should be Guides to others. And it is their Great Sin, and, without due Repentance, will prove Damnation to many, that they have been so bug-bear'd by a fluttering, Sadducean, Atheistical Humour, and base prudential Compliance of some of greater Name than genuine Christian Vertue, as to be ashamed or afraid to assert, or own so great and noble a Principle of the Religion they profess. And therefore, besides my own special Obligations, and concern for the Honour and Service of God, and of our Holy Religion, Pity to the many Souls, which I perceive destitute of true Spiritual Direction, and
Indig-

The Preface.

Indignation at the Baseness, Folly and Madness of so many Prudentialists amongst us, hath made me for some time to long for an Opportunity to bear my Testimony in the Case. The Motive in my collecting the other Discourse, (which, though written last, and by the by, according to its proper order, is here first) was to detect a Misapplication of Truth, and retort his Argument against himself, who had so grossly and rudely treated the Business of Fanaticism, without due regard to that Sacred Principle of Religion, which is pretended in it; or to the most noble and heroick Professors and Observers of it. But in this degenerate Age God hath not left himself without Witness, but raised up some of a more generous Spirit; such as Mr. Smith of Cambridge, the late profound Dr. Cradoc, whom I much esteemed for his Generosity, as well as Judgment, in Preaching up this Doctrine, who told me, he had Preached 20 or 30 Sermons upon it; and that if we deny that, we may burn our Bibles; for he knew not (he said) what Religion would signify without it; and the Learned Mr. Matthew Scrivener, who hath left us a Discourse concerning Mystical Divinity, Intituled, The Method and Means to a true Spiritual Life, and others; to say nothing of some I know now Living, whose number I pray God increase, and make them perfect and compleat in all Graces and Vertue, to his Honour and Glory, and the Happiness of this Church and Nation.

T H E

OF THE
Antiquity, Tradition, and
Succession, of
Mystical Divinity
Among the GENTILES,
FROM THE
Testimony & Confession
OF AN
Eminent Adversary.

AS *Adam* was the common Parent of all Man-kind from the Creation, so was *Noah* the common Parent of all Man-kind who have lived since the Flood. And of *Noah* it is recorded, that he *was a just Man, and perfect in his Generations, and that he walked with God; Gen. 6. 9.* And that he was 600 years Old when the Flood of Waters was upon the Earth;

Earth, *Gen.* 7. 6. From whence we may reasonably believe that he could not but be well acquainted with all the Knowledge of his Ancestors. And what this *Walking with God* doth imply, we may understand from the rest of the History, and the Apostles Observation, *Heb.* 11. 7. viz. not only a careful Observance of all the General Rules of Righteousness transmitted from *Adam* to his Posterity, but a ready Obedience and Conformity to all special Declarations and Manifestations of the Will of God to him. Instances of which are those Commands of God, and his Obedience thereunto; in *Building the Ark*, which undoubtedly exposed him to much trouble, by Questions concerning it, and to various Censures, *Gen.* 6. 14, 22. He *did*, notwithstanding, according to all that God commanded him, so did he; and in going into it with the several sorts of Creatures, *Gen.* 7. 1, 5, 7, 9. and in going out again at the Command of God, *Gen.* 8. 16, 18. In his Walking with God in this manner, he could not but, besides all the Knowledge which he had received from his Ancestors, learn much more by the immediate Teachings of God. And it is not to be questioned, but, as he was instructed by his Ancestors, so he was careful to instruct his Family & Posterity in all necessary Knowledge; amongst which, that of *Walking with God* was some of the chief. And this being so, I see no reason,
Why

Why other Nations should not have derived their Knowledge, with their Descent, directly from *Noah*? or, Why we should suppose the other Branches of his Posterity to have all received their Knowledge, of Divine and Sacred things especially, collaterally from that of *Abraham*, rather than directly and lineally from their common Ancestor *Noah*. As *Noah* offered Sacrifice, *Gen.* 8. 20. and *Abraham* offered Sacrifice; so we find *Priests* and *Sacrifices* among other Nations. Such was *MELCHIZEDECK*, a Priest of the most High God, *Gen.* 14. 18. And certainly it was by Revelation from God, or some Divine Means, that *PHARAOH* understood that it was because of *Sarah*, *Abraham's* Wife, that the Lord plagued him and his House, *Gen.* 12. 17. as we find it expressed afterward in the like Case of *ABIMELECH*, *Gen.* 20. 3, 6. God came to *Abimelech* in a Dream by Night, and said to him, Behold, thou art but a dead Man, for the Woman which thou hast taken: for she is a Man's Wife. And another *PHARAOH* acknowledged *Joseph* to be a Man, in whom was the Spirit of God, *Gen.* 41. 38. and when he raised him to the greatest Preferment in the Kingdom, gave him for a Wife the Daughter of an *Egyptian Priest*, *ibid.* v. 45. And *Moses* Married the Daughter of a Priest of *Midian*, *JETHRO*, *Ex.* 2. 16, 21. who was a good Man, and a Worshipper of the true God,

as appears, *Ex.* 18. 9, 10, 12. And the Means then *to Inquire of the Lord* were common to them, and to other Nations: As *REBEKAH*, *Gen.* 25. 22. So *BALAM*, *Numb.* 22. 8, 9, 18, 19, 20: 23. 4. went to inquire of the Lord, and received Answers from Him. And about this time *JOB* is believed to have lived, who was a Holy Man, and offered Sacrifices, and had Visions.

By these Instances, and others that might be noted, we may understand, that in those ancient times it was believed, in all Nations, that there were *Means*, whereby Men and Women might come to have some *Acquaintance and Communication with God*; and what these Means were, is well worth our Inquiry.

That the *J E W S* had anciently their Schools or *Colleges of Prophets*, we may observe in the Sacred Scriptures. And though what were their *Institutions*, and their *Instructions*, and *Orders* there prescribed, is not in the Scripture particularly related; yet in the Particulars mentioned they seem to have been much the same with what was practised by the Ancient Christian *Anchorets* and *Cænobites*.

If we inquire amongst *other Nations* of most ancient Note and Fame for Knowledge in Divine matters, the *Egyptians* and *Chaldeans* are the most considerable. And the Means recommended by them do so well agree with the *My-
stical Divinity* delivered by divers Christians,
that

that some Opposers of this Divinity think they have sufficient ground to derive it from them; and supposing that a Prejudice to it, have taken the pains to do it. "If the CHALDAICK ORACLES (saith one of considerable Learning, Name, and Place) were still extant, which were frequently quoted by *Platinus*, *Jamblicus*, *Porphyrius*, and *Proclus*, (who did wholly approve the *Chaldaick Theology*; and from them in a great measure the Fragments were preserved) we might more fully manifest these things; yet as they are, they give us sufficient ground to draw the Fundamentals of this Mystical Divinity from thence. "For they speak of God's being united to the Soul, by the Soul's clasping God to herself; and that not by any act of the Understanding, but by the Flower of the Mind; (the very Phrase used by *Proclus*, and the same which the Mysticks call, the Fund of the Spirit;) of the Soul's being inebriated from God, (which *Platinus* calls, being drunk with the Divine Nectar) and *Pfellus* explains, of Divine Illuminations and Extasies; of Abstraction from the Body, and extending the Mind upwards, and hastening to the Divine Light and the Beams of the Father; with several other passages to the same purpose.

And for the EGYPTIANS, the same Author tells us, "That *Jamblicus*, in his Book

“ of the *Egyptian Mysteries*, (which he writ in
 “ answer to an Epistle of *Porphry* to an
 “ *Egyptian Priest*, and wherein *Proclus* saith that
 “ he writ like a Man inspir’d) discourses at large
 “ concerning *Divine Extasies*, and *Visions*, and
 “ *Inspirations*; in which he describes the Persons
 “ just after the Mystical way, as no longer leading
 “ a humane Life, or having any Operations of their
 “ Senses or Understanding, but their Mind and
 “ Soul is only in the Divine Power, and not in their
 “ own, being acted and possessed wholly by it. Af-
 “ terward he sets down the several Degrees and
 “ Kinds of those; in some, they have only *Par-*
 “ *ticipation*; in others, near *Communion*; and in
 “ the highest of all, *Union*. In some of these,
 “ he saith, the Body wholly rests, and sometimes
 “ breaks out into Singing, and all expressions of Joy:
 “ sometimes the Body is raised up from the Ground,
 “ (as *M. Teresa* thought hers) sometimes it
 “ swells into a greater bulk, and sometimes the con-
 “ trary. Then he lays down Rules to know
 “ Divine Inspirations by: viz. by Enquiring,
 “ In what manner God appears? Whether an ap-
 “ pearance of Fire come before Him? Whether
 “ he fills up and acts the whole Soul, so that there
 “ is a Cessation of all its own Acts? For this he
 “ makes the main Character of a Divine Inspi-
 “ ration, that the Persons are wholly taken up and
 “ possessed by the Deity; from whence follows an
 “ Extasie and alienation of the Senses: But if
 “ either

“either the Soul acts, or the Body moves, then,
 “he saith, it may be a false Inspiration. No Man
 “can express himself more emphatically con-
 “cerning the Excellency of Contemplative Prayer
 “than Jamblicus doth: This quickens the Mind,
 “inlargeth its Capacity, opens the Secrets of the
 “Divinity, and fits it for Conjunction and Union
 “with God; and never leaves Men till it hath
 “carried them to a State of Perfection; and by
 “degrees doth alter and change Men, that it makes
 “them put off Humane Nature, and bring them
 “into such a State of Dei-formity, that they be-
 “come Gods. The first degree of Prayer, saith
 “he, brings to a State of Recollection, and hath
 “some Divine Contact, which helps our Know-
 “ledge: The second carries the Soul to a nearer
 “Communion with God, and excites the Divine
 “Bounty to freer Communications to it: But the
 “third is the Seal of the ineffable Union, which
 “makes our Mind & Soul to rest in God, as a Divine
 “Port or Haven. And he concludes his Book
 “with saying, That this Union with God is Man’s
 “greatest Perfection, and the End of all Religion
 “among the Egyptians; whose Mysteries his
 “Design was to explain and vindicate. Many
 “other Passages might be produced out of him,
 “concerning the Knowing of God by Divine Con-
 “tact, and the Insufficiency of any Act of the
 “Mind for this ineffable Union: but these are
 “enough to shew how well acquainted Jamblicus

“and (if we believe him) the *Egyptians*
 “were with the profoundest Secrets of *Mystical*
 “*Divinity*.

There is a Book translated out of *Arabick*,
 intituled, *Of Divine Wisdom according to the*
Egyptians, wherein are many things to this
 purpose; but our Author takes notice
 but of one passage in it, which he sets down
 as the Words of *Plato*. But before
 we come to *Plato*, it is fit to be noted,
 that *P Y T H A G O R A S* and the
P Y T H A G O R I A N S could not but be
 well acquainted with this *Mystical Theology*,
 though they did not ordinarily deliver it in such
 express terms; but in a more occult manner. For
 it is known & confessed, “That *Pythagoras* himself
 “was from his Youth greatly inclin’d to an Inqui-
 “sition into Religious Rites and Mysteries: That
 “he travelled into *Egypt* to hear their Priests, was
 “there 22 Years, had recommendations from the
 “King to the Priests, and was permitted to ac-
 “quaint himself with all their Learning; entred
 “into the *Egyptian Adyta*, and was instituted in
 “things unexpressible touching the Gods; gave
 “himself exact Information concerning Persons
 “and Things, not omitting any Person eminent
 “at any time for Learning, or any kind of Reli-
 “gious Rites; or any Place, where he conceived
 “he might find somewhat extraordinary: That
 “he went thence to *Babylon*, and continued there
 “12 Years,

“ 12 Years, conversed with the most Eminent of
 “ the *Chaldeans*, as also with the *Persian Magi*,
 “ who entertained him very courteously, & gave
 “ him insight into their more hidden Mysteries,
 “ and Religious Rites; and, without doubt, with
 “ the most Eminent for Knowledge of the *Jews*,
 “ in both places; and likely enough, as *Selden* and
 “ others think, with *Ezekiel* in particular.

“ That he made *Theology*, or the Know-
 “ ledge of God, the First most Universal
 “ Being, the Centre of all his Philosophy: That
 “ he was by way of Eminency call’d, ὁ θεολόγος;
 “ and his Philosophy, θεολογία; because he
 “ treated chiefly of God, his Nature and Worship:
 “ That he was a great Devoto, or Advocate for
 “ God, his Worship, and Sacred Institutes: That
 “ the Confederation of his *Cænobium* (for so they
 “ called it) or College, had reference to some
 “ Divine Temperament, and to Union with God,
 “ and to Unity with the Divine Soul: That the
 “ Institutions of his *Society* and Sect, for the Ad-
 “ mission and Probation of Disciples, distinction of
 “ Persons, Reverence to their Elders, Celibacie,
 “ Communion of Goods, Retirement from the
 “ World, &c. were very much the same with those
 “ of the *Esseans*, and the *Christian Cænobites* after-
 “ ward: That of the differing Sects afterward
 “ none did Pythagorize more than *Plato*, especially
 “ in Divine matters, as *Aristotle* and *Laertius* have
 “ observed: yea, that the choicest of his Meta-
 “ physick

“phyſick Contemplations ſeem to be traduced
 “from *Pythagoras* and his Followers: and that
 “*Plotinus* did more clearly explicate the Princi-
 “ples of the *Pythagorick* Philoſophy, as well as of
 “the *Platonick*.

And from all this put together, we may very
 reaſonably conclude, eſpecially if we take in
 what is related by *Jamblicus*, That he continued
 3 days and 2 nights, at one time, in the ſame
 Poſture, without taking either Meat, or Drink,
 or Sleep, *lib. 1. cap. 3.* That he muſt have been
 well acquainted with this Myſtick Theology,
 which was in ſuch Eſteem with both; thoſe,
 from whom he received Inſtructions; and thoſe,
 who received from him: and that in *Plotinus*
 and others, we read the *Pythagorick* as well as
Platonick Principles; and that in both was
 a mixture of the *Judaick*, and what was derived
 by all from the Common Parent *Noah*. To
 this I will add only a Paſſage or two of his, out
 of *Demophilus*:

*Being born of God, and rooted in Him, let us
 cleave to our Root. For the Streams of the Wa-
 ters, and the Sprouts of the Earth, if they be cut
 off from their Root are dry'd up and wither away,*
 p. 11. Is not this the very Doctrine of our Sa-
 viour, *The True Light*; which lighteth every Man,
 who cometh into the World, of being born of God,
 and abiding in the Vine?

It cannot by any means be, that one and the same Person should apply himself to Pleasures, to the Body, to the getting of Riches, and also to God. And is not this also the very Doctrine of our Saviour; Ye cannot serve God and Mammon? But he goes on: For he who is given to Pleasures, the same will also be careful for the Body; but he who is careful for the Body, he will also study to get Riches; and he, who studies to get Riches, will necessarily be Unjust: But he who is Unjust, is both impious toward God, and unjust toward Men; and therefore, although he sacrifice (whole) Hecatombs, he is (but) the more impious, and far from God and all Religion, and deliberately Sacrilegious: Wherefore it becometh to avoid every voluptuary Person, as impious and sacrilegious, p. 12.

You cannot well say that he is a happy Man, who relies upon Friends, or Children, or any transitory and fading thing; for all these are instable things: But to rely upon ones self and upon God, that only is firm and stable, p. 12.

A wise Man sent hither Naked, will naked (or stript of all) invoke Him, who sent him: for God hears him only, who is not incumbered with Imperinences, p. 9.

A Divine Sense (τὸ εὐδαιμονοῦν φέρνμα) solidly joyns us to God: For like must necessarily be joyned with like, p. 9.

The same which I have said of Pythagoras, may

may in effect be said of *S O C R A T E S* also, both as to the Disposition of his Mind, as to his Travels for acquiring of Knowledge, and as to his Principles, from the Observations and Confessions of such as were no Friends to *Mystick Theology*: They were Scholars in the same Schools, and received the Tradition of the same Doctrine, as did *Plato* also from thence, and from them; so that I may dispatch this in a few Observations of what is known and confessed concerning him.

“That he had as clear Notions as any touching
 “God, his Nature, Unity, and other Sacred My-
 “steries, which he could never have attained un-
 “to, but by some borrowed Tradition, &c. That
 “he asserted, That *Virtue* is neither by Nature,
 “nor by Teaching, but by Divine Inspiration:
 “and that all true *Knowledge of God* comes by
 “Divine Infusion; and called God his Tutor:
 “That while Man is subject to, and under the Im-
 “pression of Corporal Images, sensible Forms,
 “and terrene Affections, he is not rightly disposed
 “for *Divine Contemplation*, which requires a Mind
 “defecated, &c. That Divine things and My-
 “steries cannot be comprehended but by a refined
 “Judgment, by such as have their Souls abstract-
 “ed from all Corporal Images, Impressions and
 “Affections; and therefore Men should be very
 “intent on getting a Reformed Life, that the Mind
 “being exonerated of its depressing Lusts, might,
 “by

“by a natural Vigour, lift up it self to Eternals,
 “and by that Purity of Intelligence, contemplate
 “the Nature of that Eternal Incommunicable
 “Light, where the Causes of all created Natures
 “live in Stability, *v. Aug. de Civ. Dei, lib. 8. c. 3.*
 “And as to his own Life, That he instituted his
 “whole Life, even from his Childhood, by the
 “assistance of his Divine Inspiration, which he
 “called a *Dæmon*, a Voice, a Sign. And that
 “*Plato* reports of him that he stood a whole day
 “without any alteration in the same posture, his
 “Mind being abstracted with pure Contempla-
 “tion; and that *Favorinus* in *A. Gellius* saith that
 “he did this often.

And now to return to our principal Author,
 and the Words of *PLATO* in him, which are
 these: “*Being often in the Depth of Contemplation,*
 “*my Body being left behind, I seemed to enjoy the*
 “*Chief Good with incredible pleasure. Where-*
 “*fore I stood as it were astonished, finding my self*
 “*to be a part of the upper World, and to have ob-*
 “*tained Immortality, with the clearest Light;*
 “*which cannot be expressed with Words, nor heard*
 “*with Ears, nor understood by the Thoughts of*
 “*Men:* and then he describes the Sadness he felt
 “at the decay of that glorious Light, and the
 “pleasure which returned with his former Exta-
 “sies. The Words are: *At last my Intellect*
 “*being wearied with this Contemplation fell back*
 “*into phantasie, and then that Light failing, I be-*
 “*came*

"came somewhat sad: But again having left my
 "Body, returning thither again, I perceived my
 "Mind abounding with Light, and that flowing
 "then into the Body then raised above it.

Nor of Plato himself doth our Author take any more notice then of that one passage; but of the later Platonists, Plotinus, Jamblicus, Porphyrius, and Proclus, who, as he saith out of Psellus, did wholly approve of the Chaldaick Theology: he gives us some larger Tasts; and particularly,

† "The short account of Plotinus his Hypothesis, is this; That the Soul of Man being immersed in the Body suffers very much by reason of its Union with it; by which means it is drawn to the Affections of the Body, and to a Conversation with Sensible things, and so becomes Evil and Miserable: That its Good and Happy Condition lyes in being like to God, not in regard of Understanding, but a State of Quiescency: That the Practice of the Virtues of the Active Life is insufficient for Assimilation to God; but in order to it, those which are properly Intellectual are most necessary, whereby the Soul draws it self off from the Body. Thus for the Soul to act by its self, is Wisdom; Introversion, is Temperance; Abstraction from Matter, is Fortitude; to follow Reason, is Justice: That by the Practice of these the Soul purifies its self, i. e. casts off the things without its self, and so recovers its Purity, by bringing

"bringing those things into Light again, which lay
 "hid under the rubbish of Sensible things before,
 "so that the Soul did not know them to be there;
 "but for the Discovery of them, it was necessary for
 "the Soul to come near a greater Light than its
 "self: and to bring the Images which are in it to
 "the true Originals. The way of Purifying the
 "Soul, he calls by the Names of *Abstraction*
 "and *Recollection*; which he else-where expresses
 "by awakening the Soul out of Sleep, wherein it
 "was disturbed by sensible Images; not as though
 "the Soul had need of any other way of Pu-
 "rifying, but only restraining it to its self by
 "taking away that load of Matter which oppressed
 "it; and then it naturally endeavours after the
 "nearest Union with the first Being; which he
 "calls the True Being, and the super-Essential
 "Being. And he saith, When the Soul endea-
 "vours after this Union, it must lay aside all sen-
 "sible and intellectual Images of things, and make
 "use only of the purest and supream part of the
 "Mind; (or the Fund of the Spirit) that God
 "then is not to be considered under the Notion of
 "Being, but as something above Being; and that
 "we are not either to affirm or deny any thing of
 "Him: that, Our Contemplation of Him is not by
 "Knowledge, or any Intellectual Operation; but by
 "a Divine Presence, which far exceeds any Know-
 "ledge: for Knowledge, he saith, hinders Union:
 "therefore we must go beyond Knowledge, and be
 "abstracted

"abstracted from all other Objects; and be united
 "to Him only by the Power of Divine Love;
 "from whence follows a clearer Light in the Soul:
 "And in this State, saith he, there is not only a
 "Cessation of Passion, but of Reason and Under-
 "standing too: neither is the Person himself,
 "ὡς ὁ αὐτὸς ἀγνῶσκεις καὶ ἐνθυσιόσας, like one in a Rap-
 "ture or an Extasie he enjoys God in that State of
 "Quiescency, as in a silent Wilderneck; which he
 "calls, being in God; and in other places, seeing
 "God in themselves, being the same with God,
 "being one with God; and which is the highest
 "of all, being God: which is the perfect State
 "of Dei-formity.

Of Porphyry, who was a Disciple and Con-
 fident of Plotinus, the same Author gives us this
 account: "That he looked upon the Theurgick
 "Way, as lyable to deceit, and not capable of ad-
 "vancing the Soul to highest Perfection. Which
 "Theurgick Way lay in the initiating of Men in
 "some Sacred Mysteries, by partaking of cer-
 "tain Rites and Symbols, by which they were
 "admitted to the Presence of some of their
 "Deities; the End whereof, as they pretended,
 "was, reducing the Souls of Men to that State
 "they were in before they came into the Body.
 "So St. Austin tells us from Porphyry, That they
 "who were purified after this manner did converse
 "with glorious appearances of Angels, which they
 "were fitted to see: but Porphyry himself, as he
 "did

" did not utterly reject this Lower and Symbolical way ; so he said, *That the Highest Perfection of the Soul was not attainable by it ; but it was useful for purifying the Lower part of the Soul, but not the Intellectual.* By the Lower part he understood the Irrational, which by the Theurgical Rites might be fitted for Conversation with Angels ; but the Intellectual part could not be elevated by it to the Contemplation of God, and the *Vision of the things that are true.* And herein he placed the utmost Perfection of the Soul in its return to and Union with God in this upper part, or Fund of the Soul : for the utmost the other attained to, was only to live among the Ætherial Spirits ; but the Contemplative Souls returned to the Father, as he speaks, which, as many other of his Notions, he borrowed from the *Chaldaick Theology.* To shew what this Intellectual or Contemplative Life was, that should bring Mens Souls to this State of Perfection, Porphyry writ a Book on purpose, *Of the Return of the Soul,* as St. *Austin* tells us, who quotes many passages out of it ; and this particular Precept above all the rest, *That the Soul must fly from all Body, if it would live Happy with God :* which is all one with *Abstraction of Mind, and pure Contemplative Life.* In that Book he complains that there was no Perfect Way yet known to the World for this End ; not the In-

“*dian, Chaldaick, or any other. But what that*
 “*was which he meant, appears by what he saith*
 “*near the end of the Life of Plotinus, where he*
 “*hath these Words: The Scope and End of his*
 “*Life was Union and Conjunction with God over*
 “*all: and four times, saith he, when I was with*
 “*him he attained to this Union, by an unexpressi-*
 “*ble Act of the Mind: which he before sets*
 “*forth, by a Divine Illumination without any I-*
 “*mage or Idea, being above the Understanding*
 “*and all intelligible things. And he saith of*
 “*himself, that he was once in this State of Union,*
 “*when he was 68 Years of Age. Which Hol-*
 “*stenius understands of an Extasie he then fell*
 “*into; and imputes it to the depth of his Me-*
 “*lancholy joyned with his abstracted and severe*
 “*Life, his frequent Watchings, and almost conti-*
 “*nual Exercise of Contemplation. For all these*
 “*things were remarkable in him: and Eunapius*
 “*saith of him, That he was so little a lover of*
 “*the Body, that he hated his being a Man; and*
 “*being in Sicily, he was almost famished by Ab-*
 “*stinence, and shunned all Conversation with Man-*
 “*kind: as he begins the Life of Plotinus; That*
 “*he was like one ashamed that his Soul was in a*
 “*Body. So that we find the Foundation here*
 “*laid, (saith our Author) not only for the*
 “*Mystical Union, but the Abstraction of Mind*
 “*necessary in order to it: and that it doth not*
 “*lye in any Intellectual Operations, but rather*
 “*in*

"in a Cessation of these Acts, is likewise expressly
 "affirmed by Porphyry. Many things, saith he,
 "are said of Understanding things that are above
 "the Mind; but the Contemplation of those things
 "is better performed; ἀνομιὰ καὶ ἡσυχία, otio &
 "vacatione Intellectus, as Holstenius renders it,
 "rather by the Rest and Cessation of Operation in
 "the Understanding, than by the Exercise of it;
 "as many things, while a Man wakes, are said of
 "him that he does when he sleeps, but the Know-
 "ledge and Perception of them is by Sleep; for
 "things are best understood by Assimilation. And
 "elsewhere he saith, That our manner of Under-
 "standing all things is different according to their
 "Essence; those things above the Mind are to be
 "known, ἀνενοήτως τὴν ὑπερνοήτως, in the way of un-
 "knowing, and after a super-essential manner;
 "where we see the very Phrases of Dionysius used
 "by him; and in many places he speaks of the
 "Minds abstracting and loosing it self from the
 "Body, and drawing it self nearer to the First
 "Being; of the Souls being in God; of the pure
 "and clear Light, which follows the Abstraction of
 "the Mind; of the State and Life of Contem-
 "plation, and the Virtues necessary thereto; such
 "as Abstinence from the Actions of the Body, and
 "from Affections to it, which, saith he, raise the
 "Mind to the super-essential Being. And he very
 "much disparages the Active and Political Life in
 "comparison with this; the End of one, being only

The Antiquity

“ *Mens living according to Nature; but of the o-*
 “ *ther, Assimilation to God: He that lives accord-*
 “ *ing to Practical Virtues, is only a Good Man;*
 “ *but he that lives the Life of Contemplation, is a*
 “ *God. From whence we understand the Dei-*
 “ *formity of the Mystical Divines, being attain-*
 “ *able by the Life of Contemplation. The Way*
 “ *laid down by him for Purifying the Soul is this:*
 “ *1. The Foundation of it is for the Soul to know*
 “ *it self, i. e. to consider, that it is in a strange*
 “ *place, and bound to a thing of another Substance.*
 “ *2. Recollection, or gathering it self up from the*
 “ *Body, to be free from the Affections of it: In*
 “ *order to which he adviseth to deny the Body*
 “ *in its Appetites and Pleasures, and to shew as*
 “ *little Care of it, and Concernment for it, as*
 “ *may be: by degrees to lessen all sense both of*
 “ *Pleasure and Pain; and so to come at last to*
 “ *a Freedom from the Passions of the Body. Then*
 “ *he describes the Superlative Being, and saith,*
 “ *that it is neither Great, nor Little, but above*
 “ *both; and is neither Greatest nor Least, but above*
 “ *all; and that his Presence is not Topical, but*
 “ *Assimilative; and that the only Way for our Souls*
 “ *to recover themselves, is, to bring them into them-*
 “ *selves; by which Means the True Being is present*
 “ *with them, and we become united to God. Which*
 “ *Union of the Soul with God, Holstenius thinks*
 “ *it very probable that Porphyry understood by*
 “ *the Book which he mentions in the Life of*
 “ *Plotinus,*

"Plotinus, called, ὁ ἱερός γάμος, the Sacred Nup-
 "tials, because both Plotinus and he supposed this
 "Union to be wrought by the Power of Divine
 "Love, as well as the Mystical Divines; and
 "Porphyry saith, upon the reading of it, some
 "thought him Mad, because there were several
 "things spoken in it after a Mystical and Enthusi-
 "astical manner; for which he was highly ap-
 "plauded by Plotinus.

Jamblicus was Porphyry's Disciple, but out of
 him our Author recites no more than what is
 set down before concerning the Egyptian Myste-
 ries: but out of PROCLUS, another Pla-
 tonick Philosopher, who lived long after these,
 and of whom Marinus gives this Character, to-
 wards the Conclusion of his Life, "That his Soul
 "was so recollected and drawn into its self, that it
 "seemed to be separated from the Body while it
 "remained in it; he hath this passage: In the
 "beginning of his Theology, saith he, he distin-
 "guisheth between that Intellectual Faculty in
 "us, whereby we are capable of Understanding the
 "Nature and Difference of Intelligible Idea's, and
 "that which he calls ἡ ἀνεγέρτα τῆς ψυχῆς (ὡς ποιεῖ) τὸ ἀνθρώπου,
 "the Summity, as the Mysticks speak, and pure
 "Fund of the Spirit, which, he saith, is alone ca-
 "pable of the Divine and Mystical Union; so he
 "calls it, ἀπόρρητον ἔργον. For, saith he, though
 "there be many Intellectual Powers in us, yet it is
 "by this only that we can be united to the Divinity.

"and be made partakers of it. For we cannot
 "reach the Divine Being either by our Senses, or
 "by Opinion, or by Apprehension; no nor yet by Ra-
 "tiocination, ἡ τε νοῦσσι καὶ λόγῳ. It remains there-
 "fore, that if the Divine Nature can any ways be
 "known by us, it must be by the Essence of the
 "Soul. For the Soul being drawn into its own
 "Unity, and removing from it self the Multipli-
 "city of its Powers, it ascends to the greatest
 "height of true Contemplation. While the Soul
 "looks about on things below it, it sees nothing but
 "Shadows and Images of things: When it comes
 "to a State of Introversion, then it sees its own
 "Essence and Operations of the Understanding:
 "But when it searches deeper, then it finds the
 "Mind within it self, and the several Orders of
 "real Beings: When it goes yet farther into the
 "most secret Closet of the Soul, there it contemplates,
 "as it were blindfold, the Divine Beings, and the
 "first Idea's or Unities of Beings. And this, saith
 "he, is the most excellent Operation of the Soul, in
 "the Rest or Quiescency of its Powers, to stretch it
 "self toward the Divine Nature, and dance, as it
 "were, round it, and to raise up the whole Soul to-
 "wards this Union with it, and abstracting it self
 "from all Inferior Beings, to rest upon, and be con-
 "joyned with that Ineffable and Super-essential
 "Being. And by this means the Soul comes to
 "have the truest Understanding of all things.

"All

" All these Notions, (saith our Author) both
 " among the *Chaldeans*, and the *Platonick* Phi-
 " losophers, are built upon a very ancient Hypo-
 " thesis, but very different from that of Christiani-
 " ty; which Hypothesis being granted, this My-
 " stical Divinity appears with some face of Rea-
 " son, and colour of Probability.— It was this;
 " That the Souls of Men did exist in another
 " World long before they came into the Body;
 " that in their Descent to the Body they had an
 " Ætherial Vehicle joyned to them; which up-
 " on the conjunction of the Soul and Body be-
 " came the Means of Communication between
 " them, and takes up its chief Seat in the Brain,
 " which is the same which we call the Imaginati-
 " on: that the Soul being in this state is apt to be
 " much inveigled with Kindness to the Body, and
 " so forget its Return home: that the Body is ca-
 " pable of doing the Soul mischief no other way,
 " being it self under the power of Fate, then as
 " it draws it downward: that the Mind, being
 " the upper part of the Soul, is always acting;
 " but we know not its operations but only by the
 " Impressions they make upon the Phansie: that
 " the Mind hath the true Idea's of things within
 " it self; but we are deceived by the Represen-
 " tations conveyed by our Imagination; and
 " therefore our Ratiocination is very short and
 " uncertain: that our only way of Recovering
 " our Souls, is by drawing them off from the

"Body, and retiring into themselves; and that
 "upon this the Mind hath the Divine Being so
 "nearly conjoyned to it, that it passeth into a
 "Divine Nature, and recovers its former State,
 "when it parts from the Body. But because it
 "is not to return alone without the Ætherial
 "Vehicle it brought with it, therefore the *Chal-*
 "*deans* and *Egyptians* had several Sacred and
 "Symbolical Rites for the purifying of the Ve-
 "hicle, as they called it, which they made ne-
 "cessary for this End: and with them *Jamblicus*
 "joyns, but *Porphyry* thought them not ne-
 "cessary, but that Philosophy and meer Con-
 "templation would purifie enough without it.
 "This is the true Account of their Hypothesis,
 "as may be fully seen in *Hierocles* and *Synefius*,
 "without going farther; and was the *first Foun-*
 "*dation of Mystical Divinity*, which I will not
 "deny to be well enough accommodated to it.
 "But it is as *remote* from Christianity, as the
 "*Hypothesis* it self is.

This is said by our Author to disparage *Mys-*
tical Divinity; because he supposeth it will not
 be consented to by any that are Friends to it.
 But how doth it appear that this *Hypothesis* was
 the first Foundation of *Mystical Divinity*; which,
 for any thing he hath shewed to the contrary,
 may be more ancient than it? His bare affir-
 mation in his own Case certainly is not to be
 admitted for Proof. But in case that were ad-
 mitted,

mitted, how is that *different* from Christianity; for he would not say *contrary*; though, no doubt, many of his Readers would be apt to take it so? The *Jews* did believe it before our Saviour's time; the *Apocrypha* doth favour it; the *Apostle's* Question concerning *the Man, who was born Blind*, doth favour it; nor doth *our Saviour's Answer* at all contradict it, but rather suppose it: and it hath been asserted by Learned Men, both of the *Church of England* and other *Protestants*, from Proofs of Scripture, as well as Reason. His Conclusion also is observable, that *Mystical Divinity* is as *remote* from *Christianity*, as the *Hypothesis* it self; such another cautious Expression not to expose himself, but by which the generality of his Readers may easily be imposed upon. Truth is a very venerable thing; and Divine matters ought to be treated with great Reverence; the very Heathen Mysticks would have thought so, whatever our Rationatists think.

Besides these ancient Philosophers, our Author takes notice of the like Notions and Practices among *other Gentiles*, even at this day; but of what antiquity amongst them he saith not. It is taken from a *Letter of Monsieur Bernier* to *Monseigneur Chaplain*, dated 4 Octob. 1667. concerning the *Gentiles of Indostan*, wherein he gives an account "of certain Orders of Religious among them, who make Vows of Chastity, Poverty, and Obedience, living in Convents
"under

"under Superiors, who are commonly called
 "*Jauguis*, i. e. *united to God*, who used themselves
 "to many Hardships, and were looked on as so
 "many *Eremites* by the People, being accounted
 "true Saints, illuminated and perfect *Jauguis*.
 "*These are People that have entirely abandoned*
 "*the World, and sequestered themselves into some*
 "*very remote Corner or Garden, like Eremites,*
 "*without ever coming to the Town. If you carry*
 "*them any Meat, they receive it; if they do not,*
 "*'tis believed that they can live without it, and*
 "*subsist by the sole Favour of God in perpetual*
 "*Fasting, Prayer, and profound Meditations: for*
 "*they sink themselves so deep into these Raptures,*
 "*that they spend many hours together in being in-*
 "*sensible, and beholding in that time, as they give*
 "*out, God himself, like a very bright and ineffable*
 "*Light, with an unexpressible Joy and Satisfaction,*
 "*attended with an intire Contempt and forsaking of*
 "*the World. For thus much one of them, that pre-*
 "*tended he could enter into this Rapture when he*
 "*pleased, and had been often in it, told me; and o-*
 "*thers that are about them affirm the thing with so*
 "*much seriousness, that they seem to believe it in*
 "*earnest, that there is no Imposture in it.*

To these others might be added, who have
 had the like Notions, and used the like Exercises,
 as well anciently, as at this time. Such as the
Indian Brachmans or *Gymnosophists*, the *Persian*
Magi, and the *Druides*, who are said by some to
 have

have been as ancient as *Abraham's* time. The Character given by *Bardisanes Syrus* of the BRACHMANES, that they *neither worship Images, nor eat what is animate; neither drink Wine, or Beer; are far from all Malignity, attending wholly to God;* is comprehensive enough to take in both the Austerities and Contemplations of those before-mentioned. But the religious Care of the Ancients to conceal their most Sacred Mysteries from the Vulgar, and their communication of them principally by successive verbal Tradition, is a great reason that we have so little of this in any Writings, not only of the rest, whom we call *Heathens*, but even of the *Jews*, and *Christians*. However, it is plain by what is collected by our Author, that these Notions and Exercises were not first introduced by *Plotinus* and his Disciples, but derived to them from the *Egyptians*, and the *Chaldeans*. And if it be inquired from what *Original* they derived them, it will be hard to discover any other than either *Abraham* and his Posterity, as many assert; or at least the common Parent *Noah*; so that what our Author has collected to disparage *Mystical Theology*, being well considered, will prove a notable Recommendation of it. For as it is most reasonable to believe that *Noah* did instruct his Posterity in all things of greatest Importance to them; and that the Knowledge of them was transmitted to after-Generations, and in particular

lar to the *Chaldeans* and *Egyptians* in some sort or other; but to the *Jews* intirely, and without Mixture of Corruptions; so it is not to be doubted, but such inquisite Persons, and especially into Divine Mysteries, as *Pythagoras*, *Socrates*, and *Plato*, Men of such extraordinary qualifications, and so favoured as they were, must have obtained a compleat Knowledge of them from all these Nations; and especially at that time, in and after the Captivity, when they seem by Divine Providence to have been carried away out of their own Countrey for that very end and purpose, that God's dealings with them might be more fully known to other Nations. For the Posterity of *Abraham* was undoubtedly designed by Almighty God to be a Light and Admonition to the *Gentiles*, even from the beginning in all their various States; in *Egypt*, in the *Wilderness*, in the *Land of Canaan*, in their *Captivity*, and in their *Dispersion* to this very day. Nor do I at all doubt but there was so much Knowledge of Truth derived from them to other Nations, as together with what is observable in the Works of God, and what was received from the Common Ancestors, was sufficient for the Salvation of all, who used and improved the same as they ought; and for the just Condemnation of the rest, who neglected it. And therefore, if we find that these Men were acquainted with the *Mystick Divinity*, that is, with the thing, whe-

ther

ther under that Name or any other, it matters
 not; if we find undeniable Evidence of it among
 the *Chaldeans* and *Egyptians*, and others before;
 if we find the most ancient *Christian Asceticks*
 well acquainted with it, and much, or rather
 altogether in the Practice of it, before *Dionysius*
 his *Theologia Mystica* was known in the World;
 this put together is such a Constellation of con-
 current and corroborating Evidences, that
 whencesoever that Name, and some Terms and
 Expressions, which seem somewhat uncouth,
 came in after Ages, yet that the thing it self
 must have been derived from some very ancient
 common Original to those Nations; and to those
Christian Asceticks, not from the Collections of
 the Adversaries of Christianity, (which is a
 meer groundless Oratorical Fiction to expose
 it) no more than from *Dionysius*, whom our
 Author doth not believe to have been so ancient;
 but either from some of the first Converts of
 the *Jews*, or, which seems more likely, from a
 Divine Conduct and Inspiration: for they were
 many of them unacquainted with Humane
 Learning. Nor do I see any reason to think
 that the Institutions of *the Sons of the Prophets*
 among the *Jews* were much different from the
Mystical Theology, which is thus opposed by our
 Author; but rather that the same Institutions
 were convey'd, as Secrets, by Tradition to some
 principal Men of all Nations, from the Common
 Parent *Noah*.

And

And indeed, if we do but fairly, that is candidly and without Prejudice, consider that Account of this Divinity, which our Author hath chosen for his purpose to collect from a late Author, Father *Austin Baker* and Mr. *Cressy's Preface*, I suppose it will sufficiently recommend it self, as no improper or unlikely Method to have been used by the ancient Prophets. "Let the Reader judge of it (saith he, and so say I) by these Passages in his (*viz. Mr. Cressy's*) Preface. 1. *The only proper Disposition towards receiving Supernatural Irradiations from God's Holy Spirit, is an Abstraction of Life; a Sequestration from all Business that concerns others; and an Attendance to God alone in the Depth of the Spirit.* And a little after: 2. *The Lights here desired and prayed for, are such as do expell all Images of Creatures, and do calm all manner of Passions; to the end the Soul being in a Vacuity, may be more capable of receiving and entertaining God in the pure Fund of the Spirit.* Thus far our Author out of Mr. *Cressy*. But I think fit to add to these two, the rest of his Characters of Divine Inspirations whereby they may be distinguished from *Fanaticism*. 3. *The Prayer here acknowledged to be the most effectual Instrument to procure Divine Light, is a Pure, Recollected, Intime (or most inward) Prayer of the Spirit.* 4. *Here are no new Speculative Verities or Revelations of Mysteries pretended; no private new-found-out*
Inter-

Interpretations of Scripture bragg'd of. 5. Here the Established Order of God's Church, and the Unity essential thereto is not prejudiced. Tea, the Inspirations expected and obtained by Pure Internal Prayer do more firmly and unalterably fix Souls under this Obedience, and to this Order and Unity. 6. Our Lights teach us to attend only to God and our own Souls, and never to interests our selves in any Care or Imployment about others, till evidently God's Inspirations force us, and External Authority obliges us thereto. 7. Our Lights make us to fear and avoid all Super-eminence and Judicature, all sensual Pleasures, Desires of Wealth, Honor, &c. 8. And lastly, Our Lights, if they should chance sometimes to be mistaken by us, no Harm at all would accrue to others, and not any considerable prejudice to our selves; because, as hath been said, the Matters in which they direct us, are in their Nature indifferent, and are ordered only toward a more perfect Loving of God, and withdrawing us from Creatures. §. 33. The contrary or different Characters of phanatick false Lights, I pass by for brevity sake.

"Out of Father Baker himself he produceth these amongst others: Such (contemplative) Souls are not of themselves much inclined to External Works, (except (saith Father Baker, which our Author leaves out) when God calls them thereto by secret Inspirations, or engageth them therein by Command of Superiors) but

"but they seek rather to purifie themselves, and
 "inflame their Hearts to the Love of God by In-
 "ternal Quiet, and Pure Actuations in Spirit
 "by a total Abstraction from Creatures; by Soli-
 "tude, both external and especially internal; by
 "disposing themselves to receive the Influxes and
 "Inspirations of God, whose Guidance chiefly they
 "endeavour to follow in all things.* And, The proper
 "End of a Contemplative Life is the attaining unto a
 "Habitual and almost uninterrupted perfect Union
 "with God in the supream point of the Spirit; and
 "such an Union as gives the Soul a Fruitive Pos-
 "session of him, and a real Experimental Perception
 "of the Divine Presence in the Depth and Centre
 "the Spirit, whith is fully possessed and filled with
 "him alone; not only all deliberate Affections
 "(saith Fa. Baker) to Creatures being excluded
 "but in a manner all Images of them also, at least
 "so far, as they may be distractive to the Soul. And
 "he adds: The Effects of this blessed Perceptible
 "Presence of God in Perfect Souls are unspeakable
 "and Divine: For he is in them both as a Principle
 "of all their Actions Internal and External, being
 "the Life of their Life, and Spirit of their Spirits
 "and also as the End of them, directing both their
 "Actions and Persons to himself only. He is All in
 "all things unto them: A Light to direct securely
 "all their Steps, and to order all their Workings
 "even those also which seem the most Indifferent

"the

“the which, by the Guidance of God’s Holy Spirit,
 “do cause a farther Advancement of them to a yet
 “more immediate Union. He is a Shield to pro-
 “tect them in all Tentations and Dangers; an
 “internal Force and Vigour within them to make
 “them do and suffer all things, whatsoever his
 “pleasure is they should do or suffer. They not
 “only believe and know, but even feel and tast
 “him to be the Universal Infinite Good. By means
 “of a continual Conversation with him they are re-
 “duced to a blessed State of a Perfect Denudation
 “of Spirit, to an absolute Internal Solitude, a
 “Transcendency and Forgetfulness of all created
 “things, and especially of themselves, to an Hea-
 “venly-mindedness and fixed Attention to God only,
 “and this even in the midst of Employments to
 “others never so distractive; and, finally, to a
 “gustful Knowledge of his Infinite Perfections, and
 “a strict Application of their Spirits by Love
 “above Knowledge, joyned with a Fruition and
 “Repose in Him with the whole extent of their
 “Wills: So that they become after an inexpressi-
 “ble manner Partakers of the Divine Nature;
 “yea, One Spirit, One Will, One Love with him,
 “being in a sort Deified, and enjoying as much of
 “Heaven here as Mortality is capable of.

The special Means for obtaining such spiritual
 and extraordinary Favours from God, are doubt-
 less very desirable to be known; and these our
 Author sets down in the Words of O. N. who
 purposely

purposely writ in Answer to him upon this Subject, viz. (*besides a watchful Guard, saith he, for keeping the Conscience clean, as much as may be, not only from Mortal, but also Venial Sin*) Much frequent and continued Vocal or Mental Prayer; much Solitude, and Mortifications of our Flesh; and Abstraction of our Thoughts and Affections from any Creature; much Recollection, and withdrawing from abroad into our selves; much Meditation on such selected Subjects, as may rather inflame our Affections than increase our Science; and when once we find these enkindled, the Endeavouring a Quiescence, as much as we can from former Discourse, (*those actions of the Brain and Intellect now hindering the Heart and Will*) and the bringing of our selves rather to a simple Contemplation, to exercise Acts of Love, adhere to, sigh after, and entertain the Divine Object thereof. And here (saith he) if his Divine Majesty please to advance us any higher to such Unions with Him, as are not in our power, and wherein we receive rather than act, and he operates in us rather than we our selves, we embrace them with all Humility and Gratitude; if otherwise, we acquiesce in our best endeavours, and longing after him with Patience, though enabled also to these only by his Grace. This our Spiritual and Mystical Masters teach us; and thus, after this way, which these Men stile Fanaticism and Enthusiasm, we endeavour to procure a more strict Acquaintance

Acquaintance and Converse with God, and herein to follow the Example of our Fore-Fathers.

"Elsewhere, saith our Author, he (Fa. Baker) describes the Progress towards this State of Perfection thus; That he who would come to it must practise the drawing of his External Senses inwardly to his internal, there losing, and, as it were, annihilating them: then he must draw his Internal Senses into the Superior powers of the Soul, and there annihilate them likewise: And those Powers of the Intellectual Soul he must draw into that which is called the Unity; and to that Unity, which alone is capable of perfect Union with God, must be applied and firmly fixed on God, wherein the perfect Divine Contemplation lyes. It is true, these words are in Father Baker; but they are but what he saith we read in other Authors: and besides he adds: "Now, whether such Expressions as these will abide the strict Examination of Philosophy or no, I will not take on me to determine. Certain it is, that by a frequent and constant Exercise of Internal Prayer of the Will, joyned with Mortification, the Soul comes to operate more and more abstracted from Sense, and more celebrated above the Corporeal Organs and Faculties; so drawing near to the resemblance of the Operations of an Angel or Separated Spirit.

By this we may perceive, that it is not difficult, as our Author saith, to put together some

of their Words and Phrases, as an Account of their Divinity; (p. 285.) and what Account that is. But besides these, there are some other passages which he recites; and in them some, which he construes, as he doth these and other things; and some Expressions, which may seem hard Sayings to one, who is not willing to understand them, or consider them as terms of Art, and allow them a candid Construction; and may afford Matter for Exercise of Wit to such as are disposed to sport themselves with Matters of Religion. The wicked Spirit does easily insinuate himself into, and impose upon *Persons engaged in Controversy*; they are ordinarily like Souldiers engaged in War, act as if all was Lawful, whereby they can incommode an Adversary, without due regard to Charity, Truth, and that fair Dealing and Kindness which Christianity enjoins to Enemies; and too often behave themselves like such Souldiers, as are loath to have an End of a War lest they should want Employment, trifling and skirmishing at a distance, with vain Words and Shews: and the consequence in each is frequently the baffling and disparaging of the Cause they are engaged in, and giving advantages to their Adversaries. And I wish this Author, by his management, hath not given too much Advantage, or at least Occasion, to the common Adversaries, Infidels and Deists. But as to this cause, O. N. hath so fully

fully answered all Cavils at the Terms of Art, that it seems he left little to be replied to: and therefore, for Answer, our Author is reduced to these two shifts: 1. To inculcate the Unintelligibleness of Mystick Theology, from the cessation of the discursive Faculty at the time of Contemplation, (which is all that the Mystick Writers intend) as if all Men, in the very act of intent listening to Sounds, or beholding something extraordinary, did not the like in a great measure. 2. To make a great Bravado, as if he had the Authority of the whole Church of Christ against all Visions, immediate Revelations, Extasies, &c. in the case of *Montanus*; Whereas what was condemned in *Montanus* and his Companions, was not the pretending to Visions and Revelations; but pretending such to be Divine, which were not; but Diabolical, as appeared both by the Manner, and by the Matter, being Heresie: as is very plain in the ancient Writer in *Eusebius*, l. 5. c. 16. *When the Faithful throughout Asia had met often, and in many places of Asia, upon this account, and had inquired into this New Doctrine, and determined it to be prophane, and rejected this Heresie, they were expelled out of the Church.* And before he relates how *Montanus* his Ambition gave the Enemy an Entrance into himself, and he was filled with the Devil, and of a sudden possess'd with a furious and frantick Temper of Mind, &c. So he

faith of *Theodotus*; that he was possess'd with a false Extasie, which plainly implies true ones believed then, contrary to what our Author doth pretend. To say that it hath no Foundation in the Christian Doctrine, and yet to pass by so many Testimonies of Scripture produced for it, with no better answer than what amounts to a Concession, deserves no other reply than only to note it. To mistake and mis-represent Mens Words through Ignorance, is a Fault, but more especially in Men pretending to Learning and Knowledge; yet hath that some excuse, by reason of the Humane Infirmary incident to all. But to do it wilfully, deliberately, and seeking Occasions, is not only different from, but contrary to the Spirit of Christianity. But what is it then, if it be in despite of that which is really true, and the Operations of the Spirit of Grace? To say that the *Case of Montanus* was the very *Case of Mystical Unions*; and that the Spirit of *Montanus* was rejected in the Christian Church as a Fanatick Enthusiastical Spirit; as if the *Case of Mystical Unions* was the *Case of that Spirit* so rejected, with other expressions to like purpose, are fit to be considered afterward, if they were not well considered before-hand. There is a passage, which he recites out of the *Spiritual Exercises of the Jesuites*, p. 31, 32. edit. 1574. viz. *It is the great Perfection of a Christian to keep himself indifferent,*

indifferent, to do what God shall reveal to him; and not to determine himself to do what he hath already revealed and taught in the Gospel: which is very gross indeed, if the meaning be what he would have us to believe; and indeed so gross, that it is not to be believed to be their meaning, if it be to be found there, and fairly translated: but since it is capable of another construction, viz. not to confine ones self to what is revealed in general; but to be indifferent, as to things not determined, but left indifferent, to do as God shall direct: I know not what can be said of any weight against it: Such a Construction had been but according to their own Rule: *Christianum unumquemque pium debere promptiore animo Sententiam seu Propositionem obscuram alterius in bonam trahere partem, quam damnare, &c. Exercit. Spirit. p. 65. edit. Ant. 1676. 8o.* which had been more worthy of our Author's Observation. Nor do I see any reason to alledge, as an Instance or Proof of their Fanaticism, that Custom of Ignatius and his Companions, related by Orlandinus, lib. I. n. III. viz. *In any matter of Debate they were to joyn together in Prayer; and after seeking God, what Opinion the most were of, that they resolve upon.* Where was the Fault in this? in joyning in Prayer? or in agreeing with the Majority? If the *Odium* of the Name will excuse any thing with the vulgar; yet it

becomes neither Christianity, nor Ingenuity, nor is it consistent with true Prudence, to condescend to such mean Objections. *Over-doing* doth often spoil a good Work, and disparage and discredit the Author. The *Errors and Miscalriages of Devout People* ought to be pitied, mentioned with Grief, and not exposed beyond Truth or Necessity: For that makes sport for the Devils and wicked Men; gives Scandal to weak Men; promotes Uncharitableness and Irreligion; and discomposeth and disordereth the Spirit of him that doth it. He who judgeth others, ought to take care that they rise not up in Judgment hereafter against himself. How will that Fanaticism, which carries Men to the farthest part of the World for the Conversion of Infidels to Christianity, rise up in Judgment against them, who suffer their own Parishes and Diocesses of professed Christians at home, to sink into Infidelity, for want of due Care and sufficient Instruction? And how will the Excess of Devotion (if it be so) in some Spiritual Writers, rise up in Judgment against such as will be found to have given occasion to Tepidity, Carelessness, and Neglect of the most Spiritual Exercises of Religion?

NOTES and OBSERVATIONS to discern *Illusions*, from *Divine Inspirations*.

THERE is another part of the Quarrel, which our Author hath to this *Mystical Divinity*, besides that, that it is unintelligible, as he says, *viz.* That it leads Persons into strange *Illusions* of Fancy; which he takes to be a great Injury, not only to those Melancholy Souls that are led through this Valley of Shades and Darknefs; but to the Christian Religion it self. Which, if true, is a just Cause of Quarrel indeed: But if well consider'd, no greater Cause than others have against the *Holy Scriptures*, because some wrest them to their own Destruction, 2 *Pet.* 3. 16. It is true, many Persons have been impos'd upon by their own Fancies; and many more by Satan transformed into an Angel of Light: but must we therefore deny that there are any true *Divine Illuminations, Inspirations, Motions, or Communications*? It is therefore very necessary to be well considered, How they may be distinguished. And because *O. N.* in the Book which our Author answers, hath a Discourse on that Subject, which hath passed his Examination without any hard censure, which is an implicit Approbation, that may not improperly here be added.

FOR

FOR the discerning of such *Illusions*, proceeding from *Satan*, from the true *Inspirations* of God's *Holy Spirit*, we affirm, That many *Notes and Observations* there be, whereby they may be known, if not certainly whether Divine, as to their Original; (where no Spirit of Prophecy or Miracles:) yet whether containing Truth, and advancing Vertue; as to the Matter; and whether any way noxious and hurtful, either to the Person that receives them, or others. And this is abundantly sufficient. Now for these *Notes* of discerning them, I need referr the Reader to no other Book then to the Doctor's Martyr, *Sancta Sophia*, (though he was pleased to take no notice of them there) in the *Preface*, from §. 29. to §. 35. Again, in the *third Treatise*, p. 268. from §. 9. to §. 22. where, after directing a strict Observation to be made concerning the Person, whether, 1. viciously inclin'd; 2. arrogant and proud; or, 3. curious; 4. or much addicted to melancholy, there are particularly cast off, and marked out for *Satanical Illusions*; among others, these: "All such pretended Inspirations or Revelations as do invite the Person to say or do any thing contrary to the Catholick Faith, Obedience, Humility, Peace, and Unity, Honesty, Purity, and any other Divine Vertue: but especially contrary to the Catholick Faith, or Obedience; for instance, as the attempting to make any new and seditious Reformati^{ons}; as likewise, when the Persons obstinately believe these Revelations to be of God, after they have been condemned by experienced Superiors and Directors. All such, I say, are condemned for *Satanical Illusions*, which cuts all the nerves of all such pretended Revelations as can any way disturb the Church's Faith, or Peace; and most of all, of those Enthusiasts and Fanatick

patick Frenzies which have been so common among Protestants. — §. 14.

Lastly, in all these Pretensions, where there is any greater difficulty of discerning the *Good* and *Divine* from the *Bad* and *Satanical* Spirit, we have a Judge to repair to, the *Governours* of the *Church*; The *Spirits of the Prophets*, saith St. Paul, are subject to the *Prophets*. — §. 15.

But there are other Influences and Inspirations of the same Spirit, directing us also in *Actions in their own nature Indifferent*, or of *Counsel*, and on either side lawful, and free from Sin; some of which Inspirations cannot be tried, or distinguished from Enthusiasm, by any such way as the former; which, because they are much spoken of by the Mysticks, and are very necessary for advancing Christians in the way of Perfection, it seems requisite, for the freeing these also from Mistakes, to give the Reader here some account of them. §. 18.

1. We must know then (as *Sancta Sophia*, Tr. 1. p. 57. and others have discoursed more at large) that there are *two Spirits within us*; (that is, all the Regenerate) the *Holy Spirit*, and that of *Corrupt Nature* assisted with the Suggestions of the Devil, who took a kind of Possession of us upon *Adam's Fall*, Eph.

2. That this last Spirit is never totally expell'd or silenc'd in us during this Life; but tempts us still, Gal. 5. 17. And that its Suggestions may appear many times like the Motions of God's Spirit; pretending Good Ends, the performing some Duty to our selves or our Neighbour, our advancement in Vertue, and the like: That the Effect of the first of these Spirits, sanctifying Grace, received in our Regeneration or justification, is, in its infusion, ordinarily but as a small *Seed*, 1 John 3. 9. 1 Pet. 1. 23. Mat. 13. 31,

33. or spark, capable of a daily growth and increase; and which, with the co-operation of our Free will, and further Aids, that are from time to time received from God, works in us at length a total Reformation, and Christian Perfection; which so many among the Regenerate as do attain, are said in a more special mannner to be *Spiritual* Persons, and to have the *Spirit of God*: And in this sense the Apostle writes to the *Corinthians*,-- *Brethren, could not speak unto you as to Spiritual, but as to Carnal, and as to Babes in Christ*, 1 Cor. 3. 1. and so, ver. 3. *For ye are yet Carnal, and Walk according to Man*: that is, ye are Babes only in Christ, and in some degree Carnal, and walking according to the natural Man still, and not as yet entirely *Spiritual*. And frequent mention we find in the Scriptures of these several *Degrees* and *Growths* in a *Regenerated* Condition. (It being God's Pleasure, that the New Man, as the Old, should grow by degrees, and not be made compleat in us all at once.) Mention, I say, of some *Babes* and little ones, and to be fed as yet only with *Milk*: Of *strong Meat*, and *Wisdom*, and higher Mysteries, only to be delivered to, and *spoken amongst*, the *Perfect*. See Heb. 5. 12, 13. 1 Pet. 2. 1 Cor. 3. 1: 1. 2, 6. Of growing in Grace, and receiving Increase from God, 2 Pet. 3. 18. Col. 2. 1. Of the new Man being renewed day by day, 2 Cor. 16. Of arriving to a perfect Man unto the measure of the Stature (or Age) of the Fulness of Christ, Eph. 4. 13. Of the Apostles labouring to present every one perfect in Christ Jesus, and that they might stand perfect and full in all the Will of God, Col. 1. 28: 4. 12. and of this Perfection still containing in it higher and higher degrees; Not as if I had already attained, saith the Apostle, Phil. 3. 12.

Though a mo

Though therefore by this Principle of a New Life, and the infusion of the habitual Grace of Charity, we are already translated from the former being of corrupt Nature to a Divine being of Supernatural Grace, freed, at the first, from the former state of Mortal Sin, and from the Slavery and Captivity we suffered under its Dominion; yet hath not this Spirit as yet attained such a sovereign Empire and Mastery over the importunate Solicitations of *Concupiscence*, and the *natural* Inclinations of our Will and Affections, as that we do not still fall frequently into many lesser, and those call'd *Venial* Sins; or at least, as to Actions that are not sinful, but in their nature indifferent, or lawful, that we do not, for the most part, still prosecute those that are more grateful, or advantageous to our present Carnal desires, and our Sensual or secular designs: Though such Actions are no way *expedient* for us, nor acceptable to the *Holy Spirit*, in which now we live; nor do conduce to our *growth* in Grace, but are great hinderances thereof; and though these Acts, contained indeed within the compass of lawful, yet often expose us to *Occasions of Sin*. Now, so long as we stay here, and advance no further, we appear but as Infants, and Babies in Grace, it having not as yet obtained its perfect Reign in us, either over our *Concupiscence*, which carries us still into frequent venial Sins; or over our *Nature* and *Will*, which carries us, in other matters lawful, to those satisfying our *natural* Condition. But, when we are come to have *potestatem voluntatis nostrae*, as St. Paul expresseth it, 1 Cor. 7. 37. come once to act seldom according to *φρόνημα σαρκός*, *Concupiscence*, to fall seldom into Venial Sin, especially with advertency and unsurprised; and the Holy Spirit to have a more absolute power over *Sense*, *Reason*, our own *Will*,

Will, Propriety, and Self-love, as to these things lawful but not expedient; when come to St. Paul's *omnia mihi licent, sed ego sub nullius redigar potestate* 1 Cor. 6. 12. and to his *corpus in servitum redigo* 1 Cor. 9. 27. and to act more constantly according to the Spirit, moving now more perceptibly in us, and giving the Law to us, when Grace is, as to these non-expedients, also predominant, and sole Mistress; ordering all things (without our reluctance, or also with our zeal,) to the greater Love, Praise, Honour of God, and the doing of all things in order to his *Will*, so far as it is made known to us by this his *Spirit*, then are we arrived to a full growth to a compleat Man in Christ, to a state of Perfection, such as this Life attains: but few Regenerate there are that do not, by their own disorders, die in their Spiritual Youth, before they come to such a mature Age. As therefore, in our Regeneration, a Man is removed from the state of *Sin* into the state of *Grace*, so the Church desires in that which is called (from some high Mysteries it speaks of as to the supreme Effects of this Grace) *Mystical Theology*, to advance those, already in the state of *Grace*, to that of *Perfection*; and from the Spirit Dwelling, to it more absolutely Reigning in us, which finds so many great Rewards, not only in the next, but this present Life. §. 19.

2. We must know therefore, That to such end this *Holy Spirit* received in our Regeneration assisteth and worketh in us, not only as to affording generally to all good Christians that seriously endeavour to save their Souls, such *internal Illuminations* and *Motions*, as are sufficient to direct them for the resisting of any *sinful Temptation*, or to perform any necessary act of *Vertue*, in Circumstances wherein they are obliged to it;

it; but also, in affording us Light and Ability in all indifferent Actions and Occurrences, (with which may be also joynd all the Acts of Christian Vertues, when no necessity obligeth us to do any of them, and so when it is lawful for us, without Sin, to do or omit them) whereby we are guided to make such a Choice, as is more conformable to God's Will, and, particular Circumstances considered, may much more advance us in the Love of God, and Christian Perfection, and whereby we may avoid such other of them as may be suggested, either by *corrupt Nature*, or the *evil Spirit*, under pretence also of some Good End, but to defeat a Better. For the *Holy Spirit* excites us and assists us, not only in doing Duties of necessary obligation, or in the avoiding what is prohibited, and performing what is commanded by God under penalty of Sin; but in all these Acts also, that may any way tend more to God's Glory, or to our greater Perfection; though these be such as we may without sinning chuse or refuse.

For in this I may say, that the *Holy Spirit* in us is like to *Concupiscence* in us; the one continually exciting us unto that which is *Better*, as the other to that which is *Worse*. See the Apostles description of these two inmates, *Rom.* 8. 1. &c. and *Gal.* 5. 16, 17, 18. where he saith, v. 7. that *Spiritus concupiscit adversus Carnem, & Caro adversus Spiritum*-- and that *sibi invicem adversantur*. And *ibid.* v. 18. as also *Rom.* 8. 14. That those who are God's Children, or Regenerate, *aguntur Spiritu, are acted by the Spirit*: It guides us into Truth, *Jo.* 16. 13. brings things forgotten to our Remembrance, *Jo.* 14. 26. gives Knowledge and Arguments to one, *Act.* 6. 10. Utterance and Eloquence, and the power to persuade, to another, *Act.* 2. 4. To another Wisdom, or a good Judgment,

1 Cor.

1 Cor. 1. 5: 12. 8, 9, 28. Prudence in Governing; in executing anothers Commands, Rom. 12. 6, 7. To another Courage, and Boldness, Act. 4. 29, 31. It opens Mens Understandings and Hearts, and renders them docile, and apt to believe, Luk. 24. 8. Act. 16. 14. Eph. 1. 18. What is there that is not done in us by this *Holy Spirit*, when we are employed about any thing that tends to the Glorifying of God, the Father, or the Son? So is our regenerate Life wholly managed by this *Spirit*, as the Natural is by the *Soul*; and, if not obstructed, works in us a continual growth in Grace, till we come to a perfect Man in Christ, 2 Pet. 3. 18. Eph. 4. 13. Therefore the Apostle exhorts his Converts, Gal. 5. 25. that as they live (their new Life) in, or by, the Spirit, so they would walk in it, (according to its directions:) And that they would mind or affect the things of the Spirit, (or the things it minds them of:) Because, τὸ θάνατον τῆς σαρξὸς, within them is Death in the end; but the θάνατον τῆς πνεύματος, within them is Life and Peace to them: Exhorts them also, Eph. 4. 30. with no corrupt and fruitless Communication to contristate or grieve this Spirit.-- Tim. 4. 14. not to neglect it.-- 1 Cor. 15. 10. That it should not be void (or idle) in them-- 1 Thess. 5. 19. not to quench it. Eph. 5. 18. To replenish themselves with it. And 2 Tim. 1. 6. continually to revive it-- Rom. 12. 11. to be fervent in it; without which the Apostle saith, 2 Cor. 3. 5. we cannot think a good Thought; and our Lord Jo. 15. 5. that we can do nothing. §. 20.

3. These Actions of the latter kind, we are now speaking of, that may be lawfully done, or omitted, the one or the other performed, without any guilt of Sin, are either such, as, by the Evangelical Counsels, and the dictate of rectified Reason, are clearly discerned

discerned by us; the one to be *better*, and more to lead to Christian Perfection than the other; or such, where we have some *doubt* of these two Actions, good or lawful, which is the better, or more expedient. In the former of these we may safely conclude, that that which is *manifest* to us to be the better, as to our Perfection, is the motion in us of the *Holy Spirit*; and that the doing it, is the doing the *Will of God* in this matter; and that so often as we reject or neglect this, so often we *contristate* the *Spirit*, (that would thus conduct us to Perfection,) and refuse to do *God's Will*, when this is known to us; whose Will it ought always to be presumed to be, that we should do that which is clear to us, all things considered, to be best, for his Glory, and our Good, to be done; though such omission or neglect amounts not to a Sin, but to a Failing so much in Perfection. And indeed the not vigilantly observing these *Motions of the Spirit* within us, and the not hearkening to and obeying them when evident to be such, or also the not preconsulting by Prayer what it adviseth, but rather precipitating our Action to prevent it, is the reason of so many their no greater Improvement in the Spirit, and that they are such strangers to it, and It to them, is a check to the further and stronger operations of it in the Soul; (for, Who would offer Counsel, seldom or never accepted, or asked?) abates the Fervour and Solace that there would be in prosecuting its Suggestions, and leaves us guilty of much Unkindness and Ingratitude. For, as St. Bernard, *Cum hæ Sancti Spiritus circa nos dispensatorie quidem vicissitudines vigilantissime non observantur, fit, ut nec absentem desideres, nec presentem glorifices*, in Cant. Serm. 17. *When these condescending vicissitudes concerning us are not most watchfully heeded, it comes to pass*

that thou dost neither desire him when absent, nor glorifie him when present.

But in the latter Actions, wherein we have some cause of doubt, which is best, and yet wherein the making a good choice may be exceedingly beneficial to us, (according to the variety of our Temper and Condition) to the better ordering of our Life and Service of God, such Illumination and Direction of the *Holy Spirit*, or also a *clear discerning* thereof, is obtained especially by much *Purity* of Conversation, and *Abstraction* from Worldly things; by frequent *Recollection*, and *Introversion*, and attendance on God, in the perfectest Practice of *Prayer* we can attain to. For God hath graciously declared to us in the Scriptures; *That the effectual Prayer of a Righteous man* (as that of *Elias*) *availeth much*, Jam. 5. 17. *That he heareth not Sinners, but if any one be a Worshipper of him, and doth his Will, him he heareth*, Jo. 9. 31. *That all things whatsoever we shall ask in Prayer, (that is, such Persons) not doubting, but believing, we shall receive them*, Mat. 21. 22. Mar. 11. 23. *That if we abide in Christ, and he in us, ask what we will, and it shall be done unto us*, Jo. 15. 7. (because indeed such ask by the Spirit of Christ, who liveth in them, and so ask according to God's Will.) *That if we keep his Commandments, and do what is pleasing in God's sight, what-ever we ask we receive of him*, 1 Jo. 3. 22. *That if we ask any thing according to his Will he heareth us, (and grants our requests,)* 1 Jo. 5. 14. *that though we know not what we should desire, or pray for as we ought*, Rom. 8. 26, 27. (that is, as to temporal Prosperity, or Afflictions, or such like things, of which St. Paul there speaks, what therein is best for God's Glory, or our own Proficiency) yet the *Holy Spirit* within us with *unutterable Groans* and great Ardour *intercedeth for*

is according to God's Will; and that God knoweth its Mind, (though not expressed in Words) and granteth its requests: that the same Spirit searcheth the profound things of God, (and what is his Will) and revealeth them to us; that natural Reason is not able to understand them, but they many times seem Foolishness to it: but the things of the Spirit are discerned only by the Spirit, 1 Cor. 2. 10. &c. Most of which Texts seem to be spoken, not only of our petitioning God concerning the necessary means of our or others Salvation; but more universally of all sorts of Requests concerning the things of this Life, and any things that are in their nature indifferent, and lawful; and of his Spirit directing us to ask and do in them what is his Will; and of his granting those to us which may be best for us; wherein God heareth, and granteth the Petitions of his Saints much sooner than of others. §. 21.

I say then, since God in the Scriptures hath declared these things, and made these Promises, that he will not deny what we ask according to his Will, we may rationally presume and be piously confident, that he will grant our Request, when this is, only to know his Will, that we may do that which is according to it; and we may safely take that for his Will, to which, after such Addresses, and other due Preparations made, we shall find our selves more strongly inclined; and also take such Inclination to proceed from the Operation of God's Spirit, either illuminating sometimes our Understanding, in discovering to it some Reasons not so well discerned; or else disesteemed, and thought inconsiderable before; Or sometimes more confirming to us the Judgment our own Reason made of the thing before: Or sometimes effecting a strong and suddenly injected Inclination

in the Will, so swayed without any preceeding Reasons, or discourse of the Intellect presented (to) it: Or sometimes causing an extraordinary Tranquility, Consolation, and Satisfaction to accompany such our Election; (According to the Rule of Abbot *Isaac in Cassian*, Collat. 9. c. 32. *Cum orantes nos nulla interpellaverit hesitatio, si obtinuisse nos in ipsa orationis effusione, quod poscimus, senserimus, non ambigamus preces nostras ad Deum efficaciter penetrasse*; where note, that the Devil, or any Creature, cannot work so immediately and intimately on our Understanding and Will, as God's Spirit doth; but by the use of Phantasms, or Images; of the Spirits, Humours, &c.) Or, where no such preponderation to any side is perceived in the Soul, then we may presume this to be his Will, that, making use of our best Reason, or others Advice, without any Solicitude, we take either side. §. 22.

Now, in the discerning of these *Divine Illuminations* and *Inspirations*, from *Enthusiasms*; or the *Motions of the Good*, from those of our own, or a *Bad Spirit*, in these matters; as any one hath attained to a greater Perfection in Prayer, and Mortification and Purity of Life, they attain hereby a greater measure of God's Spirit, and hence its Illuminations and Inspirings in them are also much greater and stronger, and more intimately effective on the Soul, than any other Motions, from whencesoever they come, can be; and so also these become more evident to such, and many times are so clearly discerned by them, from the Supernatural impression they make upon the Soul, as that it cannot resist, disbelieve, or any way doubt of them, that they are Supernatural and Divine. So St. *Austin* relates of his Mother *Monica*, that she clearly knew such Supernatural actings in her
from

from her own Imaginations; *Dicebat enim, discernere se nescio quo sapore, quem verbis explicare non poterat, quid interesset inter revelantem Te, & animam suam somniantem, Confess. l. 6. c. 13.* For she said, she did discern, by I know not what Savour, which she could not explain in words, what difference there is between Thee revealing, and her own Soul dreaming. And indeed, if such interior Divine Operations were not sometimes certainly discernable, how could St. Paul be assured, when he intended to Preach the Word in *Asia*, and again in *Bithynia*, (a most Charitable design!) that the Spirit forbade it; and not rather the Enemy of the publishing of the Gospel? *Act. 16. 6, 7.* or, That it was by *Revelation*, and not a Fancy of his, that he ascended to *Jerusalem*, *Gal. 2. 2.* or, That it was the *Holy Spirit* that testified, and not Mens Fears, that much Affliction should happen to him there? *Act. 20. 23.* How the *Corinthians* knew, when they had a Revelation, that it was not a work of their own Imagination? since all these things were transacted only interiorly in the Soul, and it was the *Holy Spirit* only, that in all these gave the Evidence to it self. A certain Assurance then, it cannot be denied, that some at sometimes may have of Divine Operations in them. But yet it is not affirmed here, that all Persons, less advanced in Prayer, and Purity of Life, or also the greatest Saints at all times, discern the Operations of the Holy Spirit within them so clearly in this sort of Actions, as not to be sometimes mistaken; and it is sufficient, that Persons piously disposed, and frequent in Prayer, may have a rational presumption of it, as hath been said. Neither is any more communicated unto them, perhaps, for the better preserving of their Humility. And that no absolute Certitude is herein

to be expected, is a thing often confessed by *Sancta Sophia*. See 1 Vol. p. 139. and p. 137. §. 23.

4. But in case such Divine Inspirations be sometimes mistaken, yet can no damage come thereby, I mean as to committing any Sin; 1. The Subject of them we speak of here being Matters in themselves indifferent, and on any side lawful. See *Sancta Sophia* 1 Vol. p. 143. 2. No Command of Superiors in these any way neglected. 3. No Neglect, besides using Prayer, in practising any other means of making a secure Choice, either in weighing Reasons on all sides, or taking Advice from others: Only the devout Soul, in using these endeavours, yet relies not on them, but on the Directions of *God's Holy Spirit*, working continually in the *Regenerate*, both by prevenient and subsequent Grace; makes no sudden Resolutions, nor rushes hastily upon any Action; but diligently hearkens first to this internal Guide, what it may tell her is best; desiring faithfully, all natural Passions and Self-love laid aside, to correspond with all its Motions; the careful Observers of which, with a pure Intention of Mind, may be justly presumed seldom to want them, though they do not so certainly know them; and mean while such Persons, if not free always from Mistakes, yet are secure in this sort of Actions we speak of, from entertaining any *sinful Enthusiasm*; or such, as any other Person (except by Divine Inspiration) can either censure or discover. §. 24.

Here the Author proceeds to another Discourse, which being no less necessary for this purpose, than pertinent to the Subject of Mystick Divinity, it may be both proper for this place, and also useful and grateful to many devout People, to add part of it. It is of

Directions given by Spiritual Writers concerning Prayer and Devotion.

FIRST for Preparation for Prayer, they are advised (1.) to a serious Endeavour at all times to keep their Conscience clear from all Sin, even the least, as much as Humane Frailty permits; and to a Care of avoiding the *Occasions* thereof; without which Endeavours our Devotions cannot be acceptable to God, as to the receiving from him any great plenty of his Grace: And (2.) at times of Prayer to Abstraction from all Secular Business, Recollection of the Mind and Thoughts from all Creatures, and all Objects of the Exterior Senses.

And then to begin at first with Forms for all Occasions of *Vocal Prayer*, where Novices, saith he, begin, and which the most perfect also frequently return to. §. 25.

From these they are led on to *Mental Prayer*; in which the Cessation from External Action renders the Inward more attent and affective; more free from Distraction of the Senses, and from the Wandring of the Thoughts. For this many useful Subjects of *Meditation* are recommended, chiefly touching our own Misery, the Mysteries of our Salvation, and the Divine Perfections. : 1. Of

56 Directions concerning Prayer.

their Natural Condition, the Heinousness of Sin, the Divine Justice, the bitter Passion of our Lord in Satisfaction for Sin, the Terrors of Death, Judgment, and Hell, to plant in them the Due Fear of God, and advance in them all sorts of Mortification and Purification from all Habits of Sin. 2. Of the Life of our Lord, and the Lives of his Saints, for Imitation and Growth in Vertue. And, 3. of the Divine Perfections and Benefits, both received and promised; of the Graces and Operations of the Holy Ghost in us, and the Abilities for doing Good and pleasing God restored to Man by it, if attentively observed and obeyed; to advance them in all Spiritual Grace and Christian Perfection, and to enkindle in them an ardent *Love* of God; the Acquisition of which Love, and not of *Knowledge*, being chiefly designed in them. §. 26.

When by the Practice of these Meditations they are well prepared, they are directed, by laying more aside their former *Reasonings* and Discourings of the Brain, (with the frequent strokes of which they have already kindled this Fire in the Heart) how to exercise these Affections now, in that Lesson of *Loving God with all the Heart, and all the Soul, and all the Mind, and all the Strength*, Luke 10. 27. in a more simple and quiet Intuition and Contemplation, Advertency and Admiration of the Divine Beauty, and Perfections; and in more fervent and amorous Colloquies with God; in Praising, Thanking, Solacing her self with him, whilst she casts her eye upon his infinite Mercies *past* and *promised*; in many Resolutions for the future to serve him better, and no more so to grieve and offend him; in offering all she hath, she can do, or suffer, to his Service; and in putting her self in a posture of Silence and

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Attention, to hear what he may be pleased to speak to and in her: speak to her, not only in Guiding and Admonishing in all necessary Duty, but also in things indifferent, or also good, but not necessary, when several of them happen to fall under deliberation; in which she also desires to be instructed by him, that she may still chuse and do, that which may better please him, and wherein his Holy Will may be more perfectly accomplished. §. 27.

Which *Acts of Love*, when once to a competent degree facilitated in us, as they fill the Soul with great *Consolations*, so they exceedingly help to advance it in all Christian Duties and *Vertues*. For *Love* will not be idle, and works in us now with much more Fidelity and Alacrity, as doing all things not out of Fear, but Affection; and not to obey, but please her *Beloved*, and gain from him also a reciprocal Love. And when a Soul is arrived so far, through the constant Exercise and Custom of *Prayer*, and other *Mortifications* necessary to it, that these *Acts of Love*, and of the *Will*, (of which there are many several *Degrees* surpassing one another) are rendered easie and frequent, and upon every Occasion speedily resumed, without any or much preceedent meditation; which *Acts* before were difficult and rare: And when the Soul, by reason of the greater Sweetness she finds in this latter affective Meditation, as I may call it, returns not to the former inventive Meditation without some reluctance, this is the first Entrance into that which is stiled a *State of Perfection*, such as Humane Industry attains; namely, wherein the Will assisted with Grace excites it self to these *Acts of Love* and *simple Contemplation*. Of which Practice thus St. Bernard, De interiori Domo, c. 14. *Jam fortasse ascendisti,*

58 Directions concerning Prayer.

ascendisti, jam ad cor tuum rediisti, & ibi stare didicisti: nec hoc sufficiat tibi; Disce habitare, & mansionem facere; & qualicunque mentis vagatione abstractus fueris, illuc semper redire festina. Absque dubio per multum usum quandoque tibi vertetur in oblectamentum in tantum ut absque ulla laboris difficultate possis ibi assiduus esse; quin imo pœna potius tibi sit alibi quam ibi moram aliquam facere. “Thou hast now perhaps ascended; thou hast now returned to thy Heart; and hast learned to stand there: Nor let this suffice thee: Learn to dwell, learn to make thy abode (there.) And with whatever Wandering of Mind thou shalt be withdrawn, make haste always to return thither. Without doubt by much use it will at one time or other be turned to Delight to thee, insomuch, that without any laborious Difficulty thou may’st be there continually; yea, rather it will be a Pain to thee to make any stay any where else than there. Thus He; yet is the Soul not directed here to remain idle, stupid, or unactive, but to return to its wonted *Meditations*; and if neither fitly disposed for these, to *Vocal* and *set Forms of Prayer*; or also to *Reading*, when the Sweetness of such Contemplation ceaseth. §. 28.

Devout Souls advanced hitherto are directed and provoked to yet much higher flights, and by their continued Devotions to prosecute a further Fruition of that Object, which hath no bounds. To this purpose, for their Encouragement, is declared to them, from Persons experienced therein, the many rich *Rewards of Prayer*; the Supernatural Elevations that God is pleased to advance some Souls to, who have been much practised in this *Holy Exercise*, and the more free and *familiar Manifestations* of himself that he makes to them in several manners mentioned before;

before; wherein the Soul doth not now *act* so much, as, in a great Quietness, Silence, and rest of its former natural Operations, is more immediately moved and *acted* by a more special Presence of God in it, who sometimes with the Touches and Influences of an extraordinary Grace doth illuminate, inflame, and ravish the Soul, and causeth in it an ineffable and transporting *Delight* in Contemplating what is shewed to it of the *Divine Beauty* and *Perfections*; perceiving in it self a most ardent Love, and this Supernaturally infused; when also are communicated to it many times Cœlestial Secrets, and Divine Mysteries, and future Events, by internal Words and Revelation. All which things are received by it with a great Tranquility, and Attention, and Cessation of the Natural use of its Faculties, Sensitive or Intellectual: Nor seems it in its own disposal whilst it hath these Touches, but both doth and must see, and think, only what his Divine Majesty will have it; and this only so long as he pleaseth. Nor can any of these things by any Art or Industry of the Soul be attained or procured when she will, but all is Supernatural, and as well above the Operations of *common Grace* in us, as of *Reason*. In which Supernatural and Extraordinary Divine Impressions upon the Soul, the Experienced also observe two sorts of Motions in it: Either a very intimate *Retreat* and *Recollection* of the Soul from Exterior Objects, as it were into some interior part of it self, removed from the Thoughts or Remembrance of Creatures or Worldly things; which is often joyned with a Retiring also of the Vital Spirits, more or less, from the outward parts of the Body left sometimes in such Recollection without Sense, Motion, or Heat. *Alienatio Mentis à Sensibus Corporis, S. Augustin* (in *Psal.*

60 Directions concerning Prayer.

Psal. 67.) calls it, *ut Spiritui quod demonstrandum est demonstretur*. Such perhaps was that Extasie of *St. John*, when he is said to have been in the Spirit, *Rev.* 1. 10. Or, 2. an *Elevation, Rapt*, or *Flight* of the Soul as it were above it self, and as if it were to depart presently out of the Body, and the Person to suffer a present Dissolution. *Avolatio Mentis*, as *S. Bernard* expresseth it. Such seems that of *St. Paul*, *2 Cor.* 12. §. 29.

These things are not handled as *Rules of Devotion*, but as a Reward of it; and as things only in God's, not our Power. Yet are these Rich Gifts of God and Pregustations of the State in the World to come recommended to signifye the many noble Effects and powerful Influences, which such Favours have upon those who receive them, as to the compleating them in all Christian Perfection; that is, in the perfect Love of God; all these Divine Inactions tending still to a clearer Manifestation of God to the Soul, and so to the wounding it more deeply with the Love and Longing after him, and after the Suffering and Doing any thing with all Alacrity for him; and the Graces that are received disposing us still to others higher, if the Soul correspond to them as she ought. *If I persevere* (saith *S. Bernard* (in *Cant.* Sermon. 69.) speaking of these Favours) *to correspond to this Condescention, as much as I can, with meet Affections and Actions, and the Grace of God be not in vain in me, the Father and the Son will ever make their Abode with me.*

We are also told, That, though upon no Preparations and Predispositions in us, whatever such Favours do necessarily follow, yet without these God doth not usually grant them: That Active Contemplation is the ready way to Passive; and, That
though

Directions concerning Prayer. 61

though in the higher degrees of them they are but rare, and given to few, yet in some inferior degree they are communicated to many: and however, That an Active Contemplation and Fruition of God by Love, (spoken of before) and the Great Advancement in all Christian Vertue gain'd thereby, (if we be admitted to no higher things, of which true Humility always esteems its self unworthy) is a sufficient Recompence in this World for any Pains of ours in Purging of our Life, and close Attendance on God in *Solitude* and *Prayer*, which is undertaken for it.

Lastly, since such Christian Perfection chiefly contains in, and depends upon the Exercise of the Affective part of the Soul, and not on high Knowledge or Speculation, therefore it is recommended as attainable by all Sexes and Conditions, and all are equally encouraged in the Prosecution of it. For the *Grace of Contemplation*, as S. Gregory observes, in Ezek. hom. 17. *is not given to the high, and not given to the low; but this do often the highest, and often the lowest; more often those who are remote, that is, from Worldly Cares, but sometimes those who are in a Married State receive.* §. 30, 31.

More of this he hath afterward, which I shall here add, as followeth:

Of the Steps, in order to the highest State of Perfection, which this Life arrives to, mentioned in *Sancta Sophia*, p. 32. 1. The first, is the way of *External and Imaginary Exercises of Prayer*; that is, using the Discourse of the Understanding, and *Meditations*, as also *Vocal Prayer*; then which Step, *Sancta Sophia* observes, many go no further, but end their days in it; that is, in such *Meditations* is taken up the most part of their Devotions.

2. The

62 Directions concerning Prayer.

2. The second Step is, *the Exercise of the Will and Affections*, which, after long practice, breaks forth into continual *Aspirations* and *Elevations* thereof.

3. The Third, is, *Divine Inaction*, or the extraordinary, and supernatural, and more sensible Operations of God's Spirit in the Soul, wherein God acteth more than she, and which are not in her power at all to procure sooner, or retain longer, than God pleaseth: of which much hath been said before.

4. After which usually, in the Intervals of these Cœlestial Visits, do follow great *Desolations* of Spirit, as the Experienced have described them; partly arising from the sense of her Loss, and an impatient longing after these Favours, once tasted; and partly out of a great nauseating, and disrelish that she hath now of those entertainments of the Creature, from which she formerly received some Content. Such we may imagin was that of the Prophet *David*, when he said; *Hæu mihi, quia incolatus meus prolongatus est*. And *Concupiscit & deficit anima mea, in atria Domini*. And after a *Non movebor in aeternum*, (Psal. 29. *an Avertisti faciem tuam, & factus sum conturbatus*. §. 63.

But not only this; but God also sometimes withdraws even from his greatest Saints, and that for some long duration of time, any sensible assistance at all of his Grace, leaving the Soul as it were in its pure Naturals, and as if he were quite departed from it in great Aridity, Obscurity, Solitude, Pressure and Heaviness, disgusted with all things, she knows not why; performing still her Devotions, and accustomed Duties of Piety, and the Service of God, as formerly, but without any sensible comfort in such

Per

Directions concerning Prayer. 63

Performance; Meditation, Aspiration, Reading, very difficult, sterile, insipid, and seeming without Fruit; only forbearing her Consent to any Sin, Vanity, or Sensuality, and not seeking any secular Consolations. Much discouraged also at such times many are, in imagining, that God hath so deserted them, for Failings in their Duty, or for something wherein they have offended his Divine Majesty, which doubles this Anguish. Or, if not this, at least they imagin it to be caused by some great Indisposition of Body, (as it is granted sometimes partly it may) so as some begin therefore to dispense for a time with the former Exercises of their Devotion, and other pious Employments. But notwithstanding many times in these, the poor Soul is mistaken; and this strange dejection of Spirit comes, without any such respects, meerly from the sole Will of God, and is the ordinary course of his proceeding with those also, who are by his former Graces well grounded, and arrived to some degree of Perfection, and is sent only for their much greater Advancement therein, and the rendring them more capable of higher Favours; and therefore ought, as such, to be entertained with all Equanimity, Patience, Resignation, and Conformity to his Will.

These *Consolations* and *Desolations* take, as it were, their certain turns in them, as they do, in a lesser degree, in all the Regenerate; they have by course a Day, and a Night; an Ascent towards God, and a Descent, and decadence into themselves; a Vivification by and in him, and a Mortification in themselves; a Summer, wherein the Branches shoot forth, and Fruit comes to Maturity; and a Winter, when the Root spreads more, and the Tree becomes more surely fixed. To all God's Children do these Vicissitudes

64 Directions concerning Prayer.

cissitudes happen; but these in a higher degree to the further advanced in Perfection; and the greatest Favours are preceeded with greater Desolations; and these ordinarily proportioned one to the other. And always necessary, less or more, are such Pur-gations and Refinings of the Soul by these interior Crosses, because always something in them is amiss, and as yet imperfect. Our natural Corruption is still producing something in us to be amended; and some Self-will and Self-love to be parted away by this sharp Remedy, whilst we are in this Life. And the Benefit of these Desolations, if rightly complied with, as well as of Divine Consolations, is very great in many respects. §. 64.

For herein it is, that the Soul comes most perfectly to know it self, and all other Creatures; to see its own Nothingness, and to be most perfectly purged and cleansed from all Self-love and Propriety: and herein it is most especially taught - *non quiescere in donis Dei, sed in Deo*; - and *Adorare Deum in Spiritu & Veritate*; not, *in Devotione*: and *Exercere se ad Deum in adversis, sicut in prosperis*; the seeking Gust and Suavity, and Consolations, even in Spiritual things, being one of its Imperfections, since these are not God himself. Herein it is, that the Soul is preserved amidst such Divine Favours, which are apt to inflate it, in a due and necessary Humility (*Angelus Satanae colaphisans, ne magnitudo Revelationum extollat me*, saith the Apostle after his Rapt. Herein its true Love and Adherence to God; (*Qua veniendo adjuvat*; and then, *derelinquendo probat Donis firmat*; and then, *Tribulationibus tentat*; saith St. Gregory, Moral. l. 20. c. 19.) its Perseverance and Loyalty are especially discerned, in keeping constant in the Service of him, when deprived of

all Consolation in it; avoiding any application to the Comforts of the Creature, when God hath thus as it were dismissed, and cast it off: But resigning it self, and loving its Misery for his Sake, and because it is his Will that it should be so.- An Exercise wherein our Lord himself was pleased to be tried, (that he might become a merciful High Priest before God, and experimentally) that he might compassionate our Infirmities in the great Desolation he underwent in the Garden, the Night before his Passion, *Heb. 4. 15: 2. 17.* Where, *capit pavere & cadere*, saith the Evangelist, *Matt. 26. 37, 38.* And that sad Expression came from him, *Tristis est anima mea usque ad mortem: Tarry here, and watch with me,* *Mark 14. 34.* Yet these Desolations also, in a Soul thus far advanced in Grace, are not void of a mixture of Joy and Satisfaction, that it hath always in God's Will being performed in them; which *Will of God* now, in whatever happens, is a constant Consolation to it; and the Apostles Precept, *1 Thess. 5. 16, 17.* of *Semper gaudere*, is thus accomplished in such a Soul, as well as his *orate sine intermissione*; and go together. For there cannot want Content, where the Mind hath its Desire; nor doth such a Mind want this that is unanimous with the Divine Will: the want of which Conformity, is only from the loving of something that is against his Will. Worldly Sorrows, saith St. Gregory, *affligentes cruciant*; but these Spiritual, *resciant dum affligunt*. In the one is, *In afflictione maror*; but in the other, *In merore latitia*, *Moral. 1. 23. c. 13.* Nay, more true Sweetness in these Sorrows, than in the other Joys: And the abstaining in such a sharp Tryal from all Sin against God, or seeking Comfort from any thing besides Him, or giving over her accustomed

66 Directions concerning Prayer.

Exercises of Piety, argues also then a close Union of the Soul with God, though not so sensible; and that when it thinks it self farthest from him, it is in some sort nearest to him. Lastly, by and upon these Spiritual Desolations ordinarily it is, that the Soul afterward receives higher sensible Visits, and Caresses from God, then any former were; for which the Soul seems best prepared by this her extreme Poverty and Lowness; and then it is, if ever, the Soul receives them with more Gratitude; and both higher values them, and villifies its self. And it is God's ordinary way to exalt us in proportion to our Humility, and to be *Adjutor in tribulationibus*, as in *opportunitatibus*, when also the Soul is more endeared unto him by her Sufferings. All this I have said, to shew that these Spiritual Desolations (of which this Author Ironically saith, Then, when one would least expect them, follow, &c.) are a necessary part of the *Way to Perfection*; and that the resistance of such Pressures when they come, or a non-compliance with them in shewing much Irresignation and Impatience, in seeking to relieve such Spiritual Desertions with some secular Contents, in relaxing former Holy Practices, and the like, disappoints the Soul of those following Consolations, which are the proper Reward of these Sufferings, and disturbs God's Work in her, and good Intentions toward her; and hinders her Growth in Virtue, by her retaining still those *Imperfections*, and that *Self-love*, which these, rightly received, would have purged and mortified. This of the fourth Step to Perfection, *Desolation*.

5. The Fifth, is a State more settled, constant, and tranquil, where neither these Desolations are so frequent or necessary; nor those Coelestial Visits so violent, or so short. §. 65. To

Directions concerning Prayer. 67

To these I shall add two or three of his Answers, to Objections and Cavils, such as I think most pertinent for Common use: and first, whereas upon the first Step his Adversary descants thus: "*A sad Case to end our days as Christ and his Apostles did, who used this low dispensation of Praying to the last. But, alas! they never understood these Unions with God in the Fund of the Spirit; they taught Men a plain and intelligible way of Serving God, and bid them look for Perfection in another World.*" To this he replies;

I ask, Did our Lord and his Apostles end their days only, or chiefly, in the first Step here, that of Meditation, and Discursive or Vocal Prayer, and never ascend to the second Step, exercising more therein the Will and Affections in Aspirations, and Elevations of the Soul to God? What think we of the most exalted Disciple St. John, every where discoursing so much of Love? and of our dwelling, by Love, in God, and God in us? 1 John 4. 16. What of those Precepts, *Pray without ceasing*, 1 Thess. 5. 17. *Watch and pray always*, Luk. 21. 36. *And with all Perseverance therein?* Eph. 6. 18. Are these to be understood only of Vocal and discursive Prayer, the first Step; or not rather of Effective Prayer, the second; (according to that, *Qui semper desiderat semper orat*;) which latter is also much easier to be continued? Again; What think we of our Lord's spending so long time in Prayer, often mentioned in the Gospels? *Rising up a great while before day*, for this purpose, Mar. 1. 35. Again; *retiring into the Wilderness*, for a great vacancy to it, Luk. 5. 16. Before the day of the Election of his twelve Apostles, (the twelve Foundations of his Church) ascending into a solitary Mountain, and there spending the whole Night in Prayer, Luk. 6. 13. His

68 Directions concerning Prayer.

ascending again into another Mountain, before he took his last Journey to *Jerusalem*, for the accomplishing of his Passion, taking three of his Disciples with him, where all the Night again was spent in Prayer; for it is said, he descended not from the Hill till the next day: and that there the three Disciples were surpris'd with Sleep, *Luk. 9. 37, 32.* In which Prayer they saw his Countenance changed, and an anticipated appearance of his Glory, such as he shall have when he comes to Judgment, *2 Pet. 1. 16.* and an Apparition also of *Moses* and *Elias*, they by a supernatural Illumination knowing also who the Persons were, *Matt. 16. 28.* and his Disciple *Peter* in such an Extatick Joy, as that he cryed out, *Bonum est esse hic, &c. Luk. 9. 33.* not knowing, saith the Evangelist, what he said. So, in our Lord's being in Prayer, presently after *John's* Baptizing him happened the Vision of the Heavens opened, the Holy Ghost descending upon him in a Bodily shape like a Dove, seen by the Baptist, *Luk. 3. 21, 22.* and a Voice from Heaven speaking to him, as here, *Thou art my beloved Son*, *Luk. 9. 35.* And then a Rapt of the same Spirit that carried him into the Desert; where also we may rationally imagine his time to have been wholly spent in Prayer and Devotion, and this in such a degree, as to suspend and supercede the ordinary Functions of Nature, as to Eating and Drinking; and in these his Prayers the Tempter to have assaulted him. What think we again of our Lord's *Infremuit Spiritu*, once and again, in his Prayer to his Father for the Resurrection of *Lazarus*? *Joh. 11. 33, 38.* of the ravishing Expressions of his Love, and tender Affection, and Aspirations after a perfect Union of all his with Him, and his Father, in his Prayer after his last Supper;

per, delivered, *Joh. 17.* from ver. 20. to the end. And, lastly, of his ἐκπνέειν πρὸς τὸν πατέρα in the Garden, with few Words, but much Passion, being in an Agony, and sweating Blood, and making frequent acts of Resignation, and Conformity to the Will of his Father. What think we again of St. Peter's Extatical Prayer, and his Vision on Simon the Tanner's House-top, *Act. 10. 9.* and again, St. Paul's in the Temple, *Act. 22. 17.* Whilst I prayed, I was in an Extasie, &c? Did our Lord and his Apostles, in the Devotions here mentioned, not ascend at all to that which the Mysticks make the second Step to Perfection, the Aspirations and Elevations of the Will and Affections; but only stay on the first Step? and, Did they understand nothing of that the Mysticks call passive Unions with God? Their Extasies and Raptures, and their being in the Spirit, their ἄρρητα ῥήματα, *2 Cor. 12. 4.* and σεναγμοὶ ἀλαλήτοι, *Rom. 8. 26.* argue otherwise. But then are Passive Unions the obscure and unintelligible way of Serving God, that the Church teacheth in her Rules of Devotion; or, the end rather which her plain and intelligible way sometimes attains to? Lastly, Is there not in some sort a State of Perfection also in this World? *1 Cor. 2. 6.* we speak Wisdom among the Perfect. And *Phil. 3. 15.* let us, as many as be perfect, be thus minded. And *Luk. 6. 40.* Everyone that is perfect, shall be as his Master, (that is, in Sufferings like him.) The Author may do well to review this passage of his. §. 66.

The repairing to Prayer, in the best manner we can make it, is a proper, natural, and most efficacious way to obtain a supernatural Light (from God's Spirit) to discern his Will in all our Actions; speaking of such as are indifferent, and such wherein neither we, nor any others, have any external certain Rule,
all

70 Directions concerning Prayer.

all Circumstances considered, whereby we may be guided, as we have in all such other Actions, the Lawfulness of which is doubted of; which yet is not said, as if *Prayer* were the only means of our direction in these, so as to exclude the making use of either our own Reason, or other Mens Advice, as is said before. §. 76.

This is not making *Enthusiasm*, but *Prayer*, a means to obtain the Illuminations of God's Spirit, to shew us, in two things suggested to us, which of them comes from It, or which is more conformable to God's Will, that so we may follow and obey it: and, What a *Christian* is he, that being doubtful, especially in two affairs of much concernment, which to make choice of, doth not retire to his *Prayers*, desiring God to direct him in such a particular, and promising to do that which he shall be pleased, by any way, to signifie to him to be more conformable to his Will, and more conducing to Christian Perfection, (as certainly the one may be much more than the other, although both contained within the general bounds of Good, or indifferent?) And then, what *Illumination* he Prays for, why may not he also expect? Again, Who is there, much frequenting *Prayer*, that doth not perceive in them some Illustrations and Influences entring, and injected as it were into his Mind, without his own procurement, touching a more perfect knowledge of himself; or the immense Love of God to Mankind; or some acceptable Service he may do to God or his Neighbour; or secret Reprehensions for some Faults; or Admonitions for the better ordering of his Life; *Spiritu* (as our Lord saith, *Jo. 3. 8.*) *Spirante ubi vult*, and he not knowing whence such things come, or how they pass away? yet these things,

Directions concerning Prayer. 71

things, we are assured, must be from God's Spirit, because no good *Thought* is from our selves. And why may not we imagin the same (a due Preparation being supposed) of the Thoughts injected in our Doubtings, and Requests concerning Actions left free, and undetermined by the Divine declared Will, what way in these we may rather take, the better to serve and please him? God forbid that the Name of *Enthusiasm* should deterr Christians from such a Practice, or hearkening to this internal Language; or (as Mr. *Cressy* expresses it in his *Preface*) should render Prayer, and by Prayer the obtaining of Divine Grace, a suspicious Exercise. And I wish the Author would a little better weigh his Words, and the malign Influence they may have on others. We say then, *Divine Inspirations* are necessary (for Grace, as well furthers as prevents us) to distinguish the Motions of the Good and Bad Spirit in our Minds in matters purely indifferent, (which may be proposed to us by either of these Spirits, for a different end,) where we have no other external Rule to judge these *Motions* by, as we have. And in all internal Suggestions concerning such other matters as are either directly commanded or prohibited by God's Law.

I shall conclude my Collections out of this Author, with the Explications of some of the Terms of Art which we quarrelled with, as followeth:

Divine Inaction is, in plain English, the acting of God, or his Spirit in us, which, in the Perfect, is more extraordinary, sensible, and manifest. §. 48.

Passive Unions, are called *Passive*, not that when therein a Soul contemplates God, she may not be said in some sort Active; but, Because when God is pleased graciously to communicate himself to the Soul, the Soul

72 Directions concerning Prayer.

is taken out of her own Disposal, and doth and must see and think only what God will have her, and this no longer than his good pleasure is such. Neither can any Dispositions or Preparations that the Soul can use assuredly procure it. Thus Sancta Sophia explains this Word And the Expression is secured by such like Scripture Language; Qui Spiritu Dei aguntur, - Rom. 8. 14. Not I live, but Christ in me, Gal. 2. 20. Not work, but the Grace of God which is with me, 1 Cor. 15. 10. Not ye that speak, but the Spirit of your Father that speaketh in you, Matt. 10. 20. So the Spirit, that is in us, is said to interceed for us with Groans unutterable, Rom. 8. 26. &c. §. 48.

Deiformity and Deification are words not of late only, but anciently used, signifying an Union with God, not in Essence, but by Grace; and this Union still more intimate, as the Grace more extraordinary: secured by like Scripture Language. For Deiform, Renewed to the Image of our Creator, Col. 3. 10. Changed into the Image of our Lord, 2 Cor. 3. 18. Transformed by the renewing of our Minds, Rom. 12. 2. For Deification, Partakers of the Divine Nature and of the Powers of the future World, Heb. 4, 5. The Lord and we made one Spirit, 2. Pet. 1. Filled with all the Fulness of God, 1 Cor. 6. 17.

I have no more, but to acquaint the Reader, who the O. N. was, out of whose Book I have collected the things; his Name was ABRAHAM WOODHEAD, a good Man, who with great Modesty and Solidity has vindicated Mystical Divinity against the Quarrel of one who charged it to be Fanaticism. His Character may be seen more at large in Mr. Wood's Oxford Antiquities.

F I N I S.

POSTSCRIPT.

WHEREAS it is feared by some, that what is in the fore-going Discourse related concerning *Plotinus* and *Porphyrus*, who lived in *Gospel-times*, and yet were not Christians, but the latter a grand Adversary of the Christians, and of Christianity, may too much gratifie some call'd *Quakers*, to their hurt, who are great Magnifyers of the *Gentile Dispensation*: I do declare, that I should be glad to gratifie any People for their Good, but not any to their Hurt: And therefore, to prevent any such misuse of what I have written for a good purpose, which I have mentioned in the end of the *Preface*, they must know,

1. That as the Actions of *Witches*, and their Familiars, if the matter of fact be evident and undeniable, are good Evidence against *Atheists* and *Sadduceans*: and the Real Inspiration of any Spirit, if proved, is good Evidence against all such *Anti-enthusiasts*, as deny the Reality of *Inspiration*, and that there is any thing more in it than meerly the actings of Peoples Imaginations;

tions; so the plain apert Declarations by these Men of the *Mystick Divinity*, which was more occultly delivered by the Ancients, is good Evidence of the *Tradition* and *Succession* of these Mysteries, though they should be found to have erred in the Use and Application of it; And for this purpose was that Collection made.

2. That though *Porphyry* and *Plotinus*, and some others of them, might receive some Light, Powerful Attractions, and Sensible Consolations, &c. from some considerable Spirit, yet was not that the Spirit of Christ, or any Good Ministering Spirit; not such as that of *Socrates* under the Gentile Dispensation; for *Porphyry* ridiculed it; (*v. Soc. Hist. l. 3. c. 23.*) but a Spirit of Antichrist, and of Satan transformed, as appears most manifestly in *Porphyry*, who was a Renagado, and Apostate from Christianity; and that not upon any Grounds of Reason, but upon Passion for some Reproof, as *Valesius* understands it; or some more severe Discipline, he received from some Christians, possibly for some abuse by *Scoffing*, to which he was much addicted; and thereupon became not only an Apostate, but a spiteful Adversary, and the more impudent, through the Countenance of the Emperor *Julian*, who was also an Apostate, and such another Scoffer. This might be abundantly shewed, if it was needful here, and may be upon some other occasion: but this is sufficient for this

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And this may serve for another purpose, in respect of the *Quakers*; viz. to undeceive them, and let them see plainly by what Spirit they have been deceived, even this very Antichristian *Porphyrian* Spirit, and no better. *The Spirit*, I doubt not, is the very same, or of the same kind, only *the Appearance* is somewhat different, more bare-faced then, upon the Encouragement of an Apostate Emperor; but more covert now in this, being a Christian State. But as that soon ceased, so will this, I am well satisfied, to the Shame and Confusion of those, who obstinately persist in their Errors; but especially those, who not only are deceived, but presume to take upon them to be *Ministers* of Christ, and deceive others; when it shall appear that they are only Ministers of this *Porphyrian* Antichristian Spirit, that is, of Satan transformed; as I nothing doubt but it will in due time, and that ere long, by undeniable Moral Evidence, if not also by manifest Divine Vengeance upon some of the Obstinate; which I have sincerely endeavoured to prevent; and should still be glad to help them out, if they would humble themselves, and give Glory to God, as their Case doth require: otherwise they will certainly be called to account for neglected Divine Favours.

As for *the Gentile Dispensation*, there is plainly a Fallacy concerning it put upon them by the

Subtilty and Fraud of that Spirit, which acts so sensibly amongst them. For as the *Israelites* were chosen to be, as it were, of God's own Regiment, and are therefore call'd his Peculiar people; yet were they, for their Sin, delivered over to the Conduct of an Angel, *Exod. 33.* so were other Nations committed to the Conduct of certain Angels, probably of inferior Orders. And as the *Israelites*, after they were settled in the Promised Land, under the immediate Government of God, (*v. Sam. 8. 7.*) were often, notwithstanding, for their Backslidings and Transgressions, delivered into the hands of their Enemies, (which was plainly a Representation of Spiritual matters:) so the other Nations, though they were committed at first to the Regiment of Good Angels, though of an inferior order, yet when they came to yield to the Inspirations of Apostate Spirits, (which was a real, though Spiritual Fornication and Defilement) were left in their Power to be abused, and ridden, and led Captive by them at their pleasure. And those who continued under their Conduct to the last, without Repentance, are like to have their part with them hereafter. And this is the *Mystery of Iniquity* whereby these People are imposed upon by the Subtilty of this *Porphyrion* Spirit. For,

There is a *twofold Gentile Dispensation*, or two parts of the *Gentile Dispensation*; the one of *Grace*,
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under the Good Angel, which is God's Deputy;
the other of *Judgment*, under the Apostate
Spirit, which is God's Executioner of Vengeance.
And this is it, which *St. Paul* tells us concern-
ing the Seduced by the Spirit of Antichrist, that
God should send them strong Delusions to be-
lieve a Lye, because they received not the Love
of the Truth; that they all might be damned
who believe not the Truth. Now, whatever
become of the rest, who have not the Favour
of the Gospel communicated to them, but yet
desert not the Conduct of the Spirit, by God
set over them; yet those who have the Gospel
in all Simplicity offered to them, and either
through Pride and Conceitedness, or through
the Inspiration of any Spirit, are drawn from
it, their Case is very dangerous: for no Good
Spirit would dare, or would offer any such
thing: and then it must needs be some wicked
Spirit in disguise, how specious soever his ap-
pearance be, which for some Spiritual Sin, at
least, if not Carnal or Worldly, in them or their
Parents, hath gotten Advantage of them: And
such are very officious to offer themselves, and
very subtile to deceive: And their Neglect of
the Offers of Grace is like to prove fatal to them.
But none are in greater danger than they, who
are so unhappy as to become the Agents and
Ministers of such a Spirit, whatever they may
think of themselves at present.

This,

This, I hope, may serve for this Occasion; but having for divers Months past been endeavouring, by private Conferences with, and Letters to, the Chief of their Ministers, to set this People right, in what they are out of the way, I intend ere long, if no less will serve, by the Grace of God, to discourse these matters more fully at some publick Meetings, upon sufficient Notice, and there to give a true *Account of my Proceedings with them* hitherto, and to discourse the *Great Question* now depending between us:

What that Spirit is, by which the Party hath been generally and principally acted and conducted? Whether the Spirit of Christ, or any Good Ministering Spirit; or the Spirit of Antichrist, or some Porphyrian or Apostate Spirit?

And in the mean time I only recommend this Advertisement to all, That the Holy Scriptures and the best Spiritual Writers give great Caution to beware of *false Spirits*, and Directions to *Try the Spirits*: and if the *Leaders* of the *Quakers* do not so, they are the more to be suspected; also, That it is commonly agreed by such Writers, that there is often much Deceit and Delusions of *Evil* and *Seducing Spirits*, in seeming Illuminations, and Sensible Impressions and Inspirations. See *Sancta Sophia*, Tr. 3. §. 4. ch. 5. &c.

F I N I S.

(4)
Entbusiasmus Divinus:

T H E
G U I D A N C E
O F T H E
S p i r i t o f G O D :

The Doctrine of the Scriptures, of the
Catholick Church, of the Church
of *England* in particular, upon a
Discourse of Sir *Matthew Hale's*
concerning it.

L O N D O N,

Printed for the Author, for the Use and
Benefit of a Religious Society, 1697.

OF THE
GUIDANCE

OF THE
SPIRIT OF GOD

The Judgment of Dr. Matthew Hale
concerning the in the Counterpositions
of the Judgment of Dr. Hale

This is a book which not only is
a book of principles, but also
a book of practice, and it is
a common judgment of the
learned, that greatly affects
the mind.

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is a book of principles, but
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affects the mind.

OF THE
GUIDANCE
OF THE
Spirit of G O D.

*The Judgment of Sir Matthew Hale
concerning it, in his Contemplations
on the Magnet, c. 15. p. 132.*

“THE *Magnet* hath not only its intrinsic, active Principle, its Form from which its Motions proceed; but there is also a common Magnetism of the Earth and its Effluxes, that greatly assist, excite, and direct its Motions.

“*Animals and Vegetables* have not only their intrinsic, specific, vital Principles of their specific Motions and Operations, but the

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“Sun

"Sun and its Heat and Influence is an universal,
 "adjuvant, exciting Principle of all vital and
 "sensitive Operations.

"And not only the ancient Philosophers, as
 "Aristotle and Plato, and their several Com-
 "mentators, as *Simplicius*, *Themistius*, *Alex-*
 "ander *Aphrodiceus*, *Avicen*, and *Averroes*, but
 "also the Jewish Doctors, and the Christian
 "Philosophers and Divines for some Ages after
 "Christ, did think, that, besides the individual
 "intellectual Soul of every Man, there was
 "also a certain *Common Intelligent Nature*, or
 "Being, substituted by Almighty God, whose
 "Office it was to illuminate the humane Soul,
 "to excite actual Intellection in it, and to com-
 "municate unto it these common intellectual
 "Principles, which ordinarily and generally
 "obtain in all Men, and stood in relation to
 "the humane Intellectual Soul, as the Sun
 "and its Light and Influence stands in rela-
 "tion to vital Natures in the Lower World:
 "And this they call *Intellectus Agens*, which
 "Averroes supposeth to be *Ultima Intelli-*
 "gentiarum *separatarum*, and deputed to the
 "actuating and exciting of Intellection in
 "Men.

"This Opinion hath been (possibly upon
 "Reasons probable enough) laid aside for ma-
 "ny Ages in the Christian Church: the Use
 "therefore that I make of it only is this, That
 "though

“though this Opinion seems to be dark and
 “obscure, and not bottom’d upon a clear Evi-
 “dence, yet it carries with it and under it an
 “Adumbration of a great and real Truth,
 “though they attained not a full, clear, distinct
 “discovery of it: Therefore as the Apostle else-
 “where in another Case told the *Athenians*,
 “that that God, whom they ignorantly wor-
 “shipped, *Him declare I unto you*, Acts 17. 23.
 “so, with some variation, I may with humility
 “say, that secret, unseen, and spiritual Power,
 “which these ancient Philosophers did not di-
 “stinctly understand, but groped after it, and
 “celebrated by the Name of *Intellectus Agens*,
 “I am now endeavouring to declare.

“Almighty GOD, as he is every where by
 “his Essential Presence, so he is every where
 “by his Powerful Influence; and as he is the
 “Universal Productive and Conserving Cause
 “of all things in the World, so he is more in-
 “timate unto, and effective of every thing
 “in the World by his Efficacious Influence,
 “than any second created Cause in the World;
 “for they are all but his Instruments, and
 “therefore their Causality is still but in and
 “from the Virtue and Influence of the first
 “Cause.”

“And this Influx of the First Cause, the prime
 “Efficient, Almighty God, is by him ordina-
 “rily communicated, effused, and proportioned

“according to the several Natures of Created
 “Beings; though, according to his wise good
 “Pleasure, he sometimes is pleased to do it in
 “a different manner for excellent Ends, *pro Im-*
 “*perio Voluntatis.*

“And therefore in Matters that are *simply*
 “*natural*, this ordinary Efflux of the Divine In-
 “fluence is suited to that common Law of Na-
 “ture, that he hath settled in the World, and
 “governs such things according to those insti-
 “tuted, regular, natural Laws.

“But unto an *Intellectual Nature*, such as is
 “that of Man, endued with Understanding and
 “Will, this Divine Efflux is communicated in
 “a kind proportionable to those Faculties of
 “the humane Soul; and therefore these Ef-
 “fluxes of the Divine Influence are commu-
 “nicated *in two kinds*: 1. By way of *Illumi-*
 “*nation*, in relation to the Understanding Fa-
 “culty. 2. By way of Persuasion, *Inclination*,
 “and Incitation, in relation to the Will and
 “Affections, although there are *many other*
 “*kind of Effluxes* of the Divine Spirit and In-
 “fluence: as the Gift of *bodily Strength*, as
 “that of *Samson*, Judges 16. 20. the Gift of
 “*curious Workmanship*, as that of *Aboliab*, and
 “*Besaliel*, Exod. 36. 1. the Spirit of *Majesty*
 “and Government, as that of *Saul*, 1 Sam. 10.
 “9. the Gifts of *Prophefying*, *Tongues*, *Miracles*,
 “1 Cor. 12. 4, 9. for these were extraordinary
 “Effluxes

"Effluxes given out upon special Occasions,
"and for special Ends, though even in most
"of them, and other extraordinary Gifts of
"the like nature, the Understanding and
"Will were much concerned and wrought
"upon.

"1. As to the *Illumination of the Understand-*
"ing, certainly what the Sun is to the sentient
"Eye, that, and much more, is Almighty God
"to the Mind of Man: *Psal. 36. 9. In thy*
"*Light shall we see Light.* John 1. 9. *This is*
"*the true Light that enlightneth every Man that*
"*cometh into the World.*

"2. As to the *Inclination and Bending of the*
"*Will*, it is true, the Will is naturally free, but
"yet it is essentially subject unto the God that
"made it; and the operation of the Divine
"Influence upon the Will ordinarily is but per-
"suasive, and therefore ordinarily resistible:
"thus the old World resisted the merciful striv-
"ing of the Divine Influence, *Gen. 6. 3. My*
"*Spirit shall not always strive with Man.* Acts
"7. 51. *Ye always resist the Holy Ghost:* but
"the Powerful God hath so great an Efficacy,
"and hath so intimate an access into the Minds
"of Men, that he can when he pleaseth, and
"doubtless sometimes doth, irresistibly bend
"and incline the Will unto himself, according
"to his good Pleasure, *Psal. 110. 3. Thy Peo-*
"*ple shall be willing in the day of thy Power.* It

"is an excellent Expression, *Prov. 21. 1. The*
 "Heart of the King is in the Hands of the Lord,
 "as the Rivers of Water he turneth it whitherso-
 "ever he will. A good Artist will guide a
 "Stream of Water to what place, and in what
 "manner, he pleaseth, in the same Level, and
 "yet without any violence offered to the natu-
 "ral Motion of the Water, which in all those
 "Motions is kept entirely suitable to its Nature:
 "And with the same and much greater facility
 "the God of Heaven can, and often doth, in-
 "fallibly Guide the Hearts of Men, yea, of
 "Kings, and yet without Force or Violation of
 "its natural Liberty.

"There was never any Age nor People in the
 "World that was wholly destitute of this Divine
 "Efflux upon their Understandings and Wills:
 "it is as Universal and Common as the Light
 "and Influence of the Heavens; only upon
 "some in all Ages it was more special and ef-
 "fectual than upon others, even in the Gentile
 "World. I have always esteemed those excel-
 "lent Men among the Heathen famous for Wis-
 "dom, Justice, Piety, and Knowledge, as Men
 "illuminated and guided by this Divine Influe-
 "nce, though possibly communicated to them
 "in a more signal manner than to other Men:
 "Such were *Socrates, Plato, Zeno Citticus, Solon,*
 "*Lycurgus, Pythagoras, Tully, Seneca, Aristotle,*
 "and divers other excellent Philosophers,
 "Mora-

the Spirit of God.

7

"Moralists, and Law-givers, among the Gen-
"tiles ; who were by the Influence of the
"Divine Spirit excited, illuminated, and in-
"structed for the Benefit of themselves and
"the rest of Mankind, and to prepare the
"Heathen World for the Reception of greater
"Light.

"When it pleased God to select unto himself
"and his special Government, the Family of
"Abraham, and his Descendants, *the Jewish Na-*
"tion, he sets them in *the middle of the Ha-*
"bitable World, like a Beacon upon a Hill, to
"be a kind of Common Instruction to the rest
"of Mankind ; and for that purpose, made them
"signal to all the World by his special Govern-
"ment over them, by Miracles, Signs and
"Wonders ; by giving them Laws from Hea-
"ven in great Majesty and Terrour ; by com-
"mitting to them the Divine Oracles ; by
"raising up Prophets and Men specially inspired
"by an Extraordinary Spirit, and by effusing
"among them a greater Measure of the In-
"fluence of his Sacred Spirit. For (that I
"may say it once for all) it hath been always
"the Method of the Divine Wisdom and Good-
"ness, when he sends out the greater Measure
"of this Influx, whereof I speak, the Divine
"Providence accompanies that Efflux with suit-
"able external Means to render it the more
"effectual, and the more agreeable to the man-

Of the Guidance of

"ner of the Reception of the humane Under-
 "standing: But when *the Messias* came into
 "the World with the Message of the Glorious
 "Gospel, the Sun was as it were in its Meri-
 "dian; and as the means of Illumination and
 "Conversion of the World unto God was more
 "effectual and universal, so was also the Efflux
 "and Irradiation of the Divine Influence upon
 "the Souls of Men more vigorous, diffusive,
 "and universal.

"And as the miraculous *Gifts* of the Spirit
 "of God appeared in the Miracles of Christ
 "and his Apostles, the Gifts of Tongues, of
 "Healing Diseases, of Prophecy, and the like,
 "to confirm and establish Mens Minds in the
 "Faith, Belief, and Obedience of the Gospel;
 "so neither was this all: but the *secret and*
 "*effectual Influence* of the same Blessed Spirit
 "appeared in Illumination of the Minds of
 "Men, in persuading and mightily subduing
 "their Wills to the Belief and Obedience of
 "the Truth, in converting Mens Minds unto
 "God, and placing them in their just and due
 "Habitudo to Almighty God. And this, ac-
 "cording to the various Workings thereof, is
 "sometimes called the Spirit of Regeneration,
 "the Spirit of Renovation, the Spirit of San-
 "ctification, the Spirit of Holiness, the Spirit
 "of Adoption, the Spirit of Prayer and Suppli-
 "cation, the Spirit of Life, &c. according to
 "the

"the various Energies that this great Effusion
"of the Influences of the Blessed Spirit had ap-
"on the Minds of Men.

"And this great and more diffusive and ef-
"fectual Effusion of this Influence under the
"Gospel was no other than what was prophe-
"sied of by the ancient Prophets, *Isa. 25. 7. I*
"*will destroy in this Mountain, the covering cast*
"*upon the Face of all People. Isa. 11. 9. The*
"*Earth shall be filled with the Knowledge of the*
"*Lord, as the Waters cover the Sea. Isa. 54.*
"*13. All thy Children shall be taught of the Lord.*
"*Isa. 59. 20. This is my Covenant that I will*
"*make with them, my Spirit, that is upon thee,*
"*and the Words which I have put in thy Mouth,*
"*shall not depart from thee, nor from thy Seed,*
"*nor from thy Seeds Seed. Ezek. 36. 27. I will*
"*put my Spirit within you, and cause you to walk*
"*in my Statutes, and keep my Judgments, and do*
"*them. Isa. 44. 3. I will pour out my Spirit*
"*upon thy Seed. Joel 2. 28. I will pour out my*
"*Spirit upon all Flesh.* And this Energy of the
"Divine Influence appears, 1. By a secret Irra-
"diation and *Illumination* of the Understanding.
"2. By a powerful Persuasion and *Inclining* of
"the Will; both which, as they were with a
"more vigorous and effectual Dispensation
"under the first breaking out of the Light of
"the Gospel, so they do accompany the Publi-
"cation of it unto this day, and shall unto the
"end

“end of the World; though by reason of the
 “Corruption of the Lives and Manners of
 “Mankind, not with equal Success in all
 “Ages.

We have here the *Judgment* and Belief of this Great and Good Man of a *Divine Efflux* upon the Understandings and Wills of Men, and that even among the Heathen, those so famed for *Wisdom, Justice, Piety, and Knowledge*, were Illuminated and Guided by a Divine Influence. And we have here also the *Ground* of this his Judgment. 1. *Observations* in Nature. 2. The *Sentiments* of Learned and Understanding Men, Philosophers in all Ages. 3. The *Authority* of the Sacred Scriptures; to which, he elsewhere adds his own Experience. And whereas he had in some things changed his Opinion, as he saw cause, from what it was in his younger time, this he received early, as appears by some of his First Writings, and retain'd constantly to the last, as appears by his *Treatise of Humility*, which he wrote upon my Motion, not long before his last Sickness.

In his *Treatise of Wisdom, and the Fear of God*, after other particulars of the Wisdom of the Fear of God, he adds, in the 10th place: *But besides all this, there is yet a Secret but a most Certain Truth, that highly improveth that Wisdom, which the Fear of the Lord bringeth, and that is this, That those that truly fear God have*

a Se-

a Secret Guidance from a higher Wisdom, than what is barely Humane; namely, by the Spirit of Truth and Wisdom, that doth really and truly, but secretly prevent and direct them. And let no Man think that this is a piece of Fanaticism. Any Man that sincerely and truly fears Almighty God, relies upon Him, calls upon Him for his Guidance and Direction, bath it as really as the Son hath the Counsel and Direction of his Father: and though the Voice be not audible, nor the Direction always perceptible to Sense, yet it is equally as real as if a Man heard the Voice saying, This is the Way, walk in it. And this Secret Direction of Almighty God is principally seen in Matters relating to the Good of the Soul: but it may also be found in the Great and Momentous Concerns of this Life, which a Good Man, that fears God, and begs his Direction, shall very often, if not at all times, find. And in his Treatise of Humility, speaking of this Guidance and Direction of Almighty God, in relation to a double End: 1. The Salvation and Happiness of the Soul. 2. In all the Walk and Concern of this Life; as to this latter he saith; *The Air doth not more naturally yield to our Attraction in Respiration, or to insinuate it self into those spaces that are receptive of it, than the Divine Assistance, Guidance, and Beneficence doth to the Desires, Exigencies, and Wants of an humble Soul, sensible of its own Emptiness and Deficiency,* and

and imploring the Direction, Guidance, and Blessing of the most Wise and Bountiful God. And then adds, I can call my own Experience to witness, that even in the External Actions, Occurrences and Incidences of my whole Life, I was never disappointed of the best Guidance and Direction, when in Humility and Sense of my own Deficiency, and diffidence of my own Ability to direct my self, or to grapple with the Difficulties of my Life, I have, with Humility and Sincerity, implored the Secret Direction and Guidance of the Divine Wisdom and Providence. This he speaks of the secret Guidance by the Spirit of Truth, by *Illumination* of the Understanding, and *Inclination* of the Will; but there is another Secret Guidance by a *Providential* Disposal of Occurrences, which he doth not here exclude, yet seems more especially to intend, when he afterward appeals to the Experience of others.

I have also observed, as well from what he hath said upon several Occasions, as from divers Passages in his Writings, that he had from his younger time, in all his Life, not only a great respect to this secret Guidance of the Spirit of God, but also so great a Sense of the Malice, Subtlety, and Energy of the Evil Spirits, as made him very vigilant against them. And I doubt not but his constant and reverend Attendance to that Holy Conduct, and his
Vigilance

Vigilance against the Wiles and Devices of those invisible Enemies, were a principal Means whereby he became so Great and Good a Man as he was.

This is *genuine Christianity*, and therefore it cannot but move Indignation in the Hearts of True Christians, to see so Great and Noble a Principle of their Religion to be so unworthily expos'd, contemned and reproached, as this hath been in our Times, partly by sensual Bruits, partly by conceited animal Pretenders to Reason, and partly by inconsiderate Opposers of Enthusiasm. Nay, it is a Principle not peculiar to the times of the Incarnation of the Eternal *Logos*, and succeeding Ages, but made manifest by that Light which enlighteneth every Man that cometh into the World, unto all pious and virtuous Souls from the beginning: and it is a dangerous sign of an empty, bewidowed, deserted Soul, for any Man to speak slightly or irreverently of so Holy a Principle. That Excellent Philosopher and Emperor *Antoninus*, besides divers other Passages to the purpose, hath expressed himself in one place in the very words before used by our Author. *Seneca* affirms it; *Bonus Vir sine Deo nemo est*; besides many Passages to this purpose: And *Cicero*, besides what more largely elsewhere, *Nemo vir Magnus sine aliquo Afflatu Divino unquam fuit*. *Socrates* is notorious, and *Plato*, and his Followers *Plotinus*, *Porphirtus*,

Porphyrius, Jamblicus, Proclus, &c. are known and confess'd to have been of the same Judgment; as also the *Chaldaick* and *Egyptian* Philosophers. The same is observ'd of *Democritus*, That he thought that there were no Men Wise besides those who were inspir'd with a Divine Influence: And *Theophrastus*, and indeed all the better Philosophers, are noted to have had the same Sentiments. And even *Aristotle* himself, as great a Rationalist as he was, hath plainly expressed himself to have been of the same Judgment, in several places. In one among the rest to this effect: *They who are moved by a Divine Instinct ought not to consult Humane Reason, but follow the Interior Instinct; because they are moved by a better Principle than Humane Reason.* And that the same Sentiments were among the *Gentiles* in very ancient times, we may observe in the Sacred Scriptures, *Dan.* 4. 8. and 5. 11. and long before, *Job* 32. 8: 33. 14, 15, 16. and *Gen.* 41. 38. and 39. 3. and before, 26. 28. and before that, 21, 22. And for the *Jews*, it is very plain that in those Excellent Books of *Wisdom* and *Ecclesiasticus*, by the Name of *Wisdom*, this Divine Influence and Conduct is intended.

And for the *Christians*, the Doctrine of our Saviour and his Apostles is so express to this purpose, that they who would evade the genuine Sense of their Words, are forced to strain their

their Wits to the utmost, and their Consciences too, I doubt, if they be not stupified before hand. I need not recite the places, which every one may have recourse to at pleasure; and therefore it may be sufficient to note them under several Heads; as,

I. The *Predictions* of the Prophets, *Isa.* 44. 3. 54. 13. (recited by our Saviour, *Jo.* 6. 45.)

Jer. 31. 33, 34. *Ezek.* 11. 19: 36. 26, 27.

Joel 2. 28. recited by St. *Peter*, and applyed not only to the Christians then, but to those also who should come after, *Act.* 2. 17: 33. 39.

Zech. 12. 10. *Mat.* 3. 11.

II. *Promises* of our Saviour, *Luk.* 11. 13. *Jo.*

7. 39: 14. 16, 17, 23, 26: 15. 26: 16. 7. *Lu.*

24. 49. *Act.* 1. 4, 8: 2. 38.

III. The *Accomplishment* of these Predictions and Promises.

1. In the Original visible Effusion on the day of *Pentecost*, upon the Apostles and Primitive Christians, *Act.* 2. 2, 3, 4, 33.

2. By a Ministerial Communication, *Act.* 8.

15, 17: 10. 44: 19. 6. *Gal.* 3. 2, 5, 14. 2 *Tim.*

1. 6. 2 *Cor.* 3. 6, 8.

3. By internal Residence and Operation, Illumination and Sanctification, *Rom.* 8. 9, 11.

1 *Cor.* 3. 16: 6. 19. *Eph.* 2. 22. 2 *Tim.* 1. 14.

Jo. 3. 24. *Gal.* 4. 6. 1 *Thess.* 4. 8. 2 *Cor.* 13.

5. *Phil.* 2. 13.

4. By

4. By special and particular Manifestation and Conduct, variously exhibited; as,

1. By Visions and Revelations, *Act.* 9. 10, 12: 10. 10: 11. 28: 16. 9: 18. 9: 22. 17. *1 Cor.* 11. 23: 12. 4, 6, 10: 14. 6, 24, 29, 30, 31. *2 Cor.* 12. 1, 2, 7. (v. *Lu.* 2. 26.) *Gal.* 1. 12: 2. 2.

2. By Allocutions, *Act.* 8. 29: 10. 19: 13. 2, 4: 23. 9.

3. By Impulses and Excitations, (v. *Lu.* 2. 27.) *Act.* 4. 8, 13, 31: 5. 20.

4. By Prohibitions, *Act.* 16. 6: 20. 23: 21. 4, 11. and Restraints, *Act.* 16. 7.

IV. Admonitions.

1. How to obtain it, *Jo.* 14. 15, 16, 17, 23: *Act.* 5. 32. *Lu.* 11. 12. *Ja.* 1. 5. *Rev.* 3. 20. *1 Pet.* 4. 13.

2. To follow and obey it, *Rom.* 8. 1, 4, 5, 9; 13, 14. *Gal.* 5. 16, 18, 25: *Eph.* 4. 30.

3. To try the Spirits, *1 Jo.* 4. 1: *1 Cor.* 14. 29.

More might be added, but these are more than enough. And to these it would not be hard to add a *true Catholick Interpretation and Comment*, that is, The Sentiments of the most ancient Christian Writers, and others of the most Eminent of after Ages; such as *Hermas*, *Justine*, *Tatian*, *Irenæus*, *Tertullian*, *Cyprian*, *Novatian*, *Hilary*, *Nazianzen*, *Ambrose*, *Hierom*, *Austin* and

on and many others; but it would be too long for this place and occasion. And therefore to make short Work, instead of that, I will here represent their Sentiments in some short Notes of an Eminent and most Learned Annotator, who was well acquainted with them, and doth sometimes intersperse some of their Testimonies in his Writings: It is the Famous *Hugo Grotius*. These, saith he, upon *Mat. 18. 10.* (who dedicate themselves to God with a true Faith, and thereupon are accounted his peculiar People) God, as he doth favour them with a peculiar Providence, so he seems to give to each an Angel Guardian to guide and assist them, either perpetually or certainly, until they come to the full Possession of the Divine Spirit: For so I see the Ancient Christians did believe. And in his Pref. to his Annot. upon the Epistle to the Romans. Into the Heart purified by Faith, as into a clean Vessel, God doth infuse his Spirit; I mean the Spirit of Christ full of Love of God, and of our Neighbour, and of all Goodness. — Those who have this Spirit of God, and carefully keep it, God doth account as born of Him, and like unto Him; to them he gives a certain Right to Heavenly and Eternal Good Things. — Neither is the Heart purified but by Faith in Christ; nor is the Spirit infused but into a Heart so purified; nor doth he plainly own for his any but who are endowed with that Spirit. Upon *Luke 22. 3.* As they who religiously obey

the Divine Admonitions, at length receive the Indwelling Spirit ; so they who readily consent to the Suggestions of the Devil, at length, God deserting them, become the Slaves of Satan. Upon Jo. 5. 45. Those (to whom the Gospel is Preached) become taught of God, that is, if they would, if they be greedy of it, if they do not reject the Benefits offered, and even forc'd upon them. They will have no need to have recourse to Learned Men, that from them they may learn the Mysteries of the Old Testament. Upon Eph. 1. 17. The Spirit of God which is given to Believers, doth, among other things, imprint also Wisdom in their Souls, not that of the things of this World, of which Philosophers did boast, but of those things which conduce to a better Life. The same Spirit doth reveal also to those who are his, things future and secret, which cannot be known by humane Means. Upon 1 Jo. 2. 20. The Spirit doth suggest to us in all Circumstances, both the Precepts of Christ, and such Hints or Notices as are meet for the Occasion. v. 27. What we are to do in every Circumstance : For there are certain Differences, which Times, Places, and Persons, require. Therefore is there often need of Admonition to hit the way of our Duty. See Jer. 31. 34. Jo. 6. 45. and, if you please, Seneca Epist. 94. And upon 1 Thess. 4. 9. The Holy Ghost teacheth you concerning all things to be done. By how much the more there is of the Spirit, so much the less need is there of Prescripts.

This

This Place is not to be understood of the General Precept, but of special Determinations, as all Things, Persons, and Times do require. And Gal. 5. 18. Those who are led by the Spirit, as now of Age, have no need of the Law, the Guardian of their Youth. And Rom. 8. 4. Those who walk after the Spirit; he interprets, those who having obtained the Holy Spirit, do constantly obey its Motions: and afterwards, v. 5. They that are after the Spirit; he interprets, those who are possessed by the Spirit of God; which doth not now come to pass, but by Christ. And, v. 12. he notes, God hath given his Spirit that we should use it; and again, So great a Guest will be treated with Care; otherwise he will bid farewell to his Lodging. And to conclude, 1 Theff. 5. 23. Spirit here, saith he, is that Holy Spirit, inhabiting in the Souls of Christians, and if it be carefully kept, adhering to Souls unto Death, and after Death even to the Resurrection; and then refers to what he had said, 1 Cor. 15. 44. to Hierom upon Gal. 5. and recites, to the same purpose, the Words of Philo, Irenæus, Tatianus, Clem. Alexandrinus, and Tertullian. More might be added; but this is enough to shew the Mind of this great Man, concerning the Necessity of our having the Spirit of God dwelling in us, the Effects of his Residence in Light and Conduct, and our Duty how to treat it.

And that this is also the Belief of *the Church of England*, (however some of late have commonly presum'd to speak, if not despitefully and reproachfully, yet too slightly of so great and holy a Principle of our Religion) may appear, by the most Authentick Evidence that can be, her most solemn Addresses to Almighty God in divers Collects for this very purpose: As, for all Persons to be *Baptized*, before they be Baptized, *to give his Holy Spirit to them, that they may be born again, &c.* and after they be Baptized, *to give his Holy Spirit to them, that they may continue his Servants, and attain his Promises:* So likewise for all Persons *Confirmed*, *to strengthen them with the Holy Ghost, and daily increase in them his manifold Gifts of Grace:* before Imposition of Hands, and then again together with the Imposition of Hands, *that they may daily increase in his Holy Spirit;* and again afterward, *that his Holy Spirit may ever be with them, and so lead them, &c.* and lastly, for all the Congregation upon several Occasions; as, upon the Nativity of our Lord, *that they may daily be renewed by his Holy Spirit.* Upon the 19th Sunday after Trinity, *that his Holy Spirit may in all things Direct and Rule our Hearts.* Upon the first Sunday in Lent, *that we may ever obey his Godly Motions.* Upon Easter-Day, *that as by thy special Grace preventing us, thou dost put into our Minds good Desires; so by thy continual Help*
 we

we may bring the same to good Effect. Upon the fifth Sunday after Easter, that by his Holy Inspiration we may think those things that be good, and by his merciful Guiding may perform the same: and others to the like Effect; as, upon the Sunday after Ascension, Whitsunday, the 13th Sunday after Trinity, the Collect at the beginning of the Communion Service. And at every Morning and Evening Service, all are admonished to beseech him to give us his Holy Spirit. And in the Coll. for Grace, we pray to God, that all our doings may be ordered by his Governance: and in the Litany, to indue us with the Grace of his Holy Spirit, to amend our Lives according to his Holy Word. In the Ordering of Deacons, this Question is first to be asked by the Bishop, Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, &c? In the Ordering of Priests, the Bishop says, Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, &c. And in the Consecration of a Bishop, the Arch-Bishop says, Receive the Holy Ghost for the Office and Work of a Bishop, &c. and at each is sung the Hymn, Come Holy Ghost, &c. And in the Exhortation in the Communion, this is mentioned as one of the Conditions of our Pardon, viz. If we will be ordered by the Governance of his Holy Spirit. And in the Articles of Religion, Art. 17. are mentioned together

Godly Persons and such as feel in themselves the Working of the Spirit of Christ, mortifying, &c.

To this Authority of the Church, I will subjoin the Judgment of one of her Sons, who, though at first it seems he was carried away with the common Prejudice of the Age, yet afterward, upon better consideration, extricated himself, and recover'd a better Judgment, and has in few words said what is much to the purpose.

That God himself affords his Intimacies and Converses to the better Souls, which are prepar'd for it.

I confess the proud and phantastick Pretences of many of the conceited Melancholists in this Age, to Divine Communion, have prejudiced divers intelligent Persons against the Belief of any such happy Vouchsafement; so that they conclude the Doctrine of Immediate Communion with the Deity in this Life to be but an high-flown Notion of warm Imagination, and over-luscious Self-Flattery: and I acknowledge I have my self had Thoughts of this nature, supposing Communion with God to be nothing else but the Exercise of Vertue, and that Peace and those Comforts which naturally result from it.

But I have considered since, That God's more near and immediate imparting himself to the Soul that is prepar'd for that Happiness by Divine Love, Humility, and Resignation in the way of a Vital Touch, and Sense, is a thing possible in it self, and will be a great part of our Heaven:
That

That Glory is begun in Grace, and God is pleased to give some excellent Souls the happy Antepast: That holy Men in ancient times have sought and gloried in this Enjoyment, and never complain so sorely, as when it was with-held and interrupted: That the Expressions of Scripture run infinitely this way, and the best of modern good Men do, from their own Experience, attest it: That this spiritualizeth Religion, and renders its Enjoyments more comfortable and delicious: That it keeps the Soul under a vivid sense of God, and is a grand Security against Temptation: That it holds it steadily amidst the Flatteries of a prosperous State, and gives it the most grounded Anchorage and Support amidst the Waves of an adverse Condition: That 'tis the noblest Encouragement to Vertue, and the highest Assurance of an happy Immortality. I say, I considered these weighty Things, and wonder'd at the Carelesness and Prejudice of Thoughts, that occasion'd my suspecting the Reality of so glorious a Priviledge: I saw how little Reason there is in denying Matters of inward Sense, because our selves do not feel them, or cannot form an Apprehension of them in our Minds: I am convinc'd that things of gust and relish must be judged by the sentient and vital Faculties, and not by the noetical Exercises of speculative Understandings: And upon the whole, I believe infinitely, that the Divine Spirit affords its sensible Presence, and immediate Beatifick Touch to some Rare Souls,

who are divested of carnal Self, and mundane Pleasures, abstracted from the Body by Prayer and Holy Meditation; spiritual in their Desires, and calm in their Affections; devout Lovers of God and Vertue, and tenderly affectionate to all the World; sincere in their Atms, and circumspect in their Actions; enlarged in their Souls, and clear in their Minds. These, I think, are the Dispositions that are requisite to fit us for Divine Communion: And God transacts not in this near way, but with prepared Spirits, who are thus disposed for the Manifestation of his Presence, and his Influence; and such, I believe, he never fails to bless with these happy fore-tasts of Glory. But for those that are Passionate and Conceited, Turbulent and Notional, Confident and Immodest, Imperious and Malicious; that doat upon Trifles, and run fiercely into the ways of a Sect; that are lifted up in the Apprehension of the glorious Prerogatives of themselves and their Party, and scorn all the World besides; for such, I say, let their Pretensions what they will, to Divine Communion, Illapses, and Discoveries, I believe them not; their Fancies abuse them, or they would us: For what Communion hath Light with Darknes, or the Spirit of the Holy One with those, whose Genius and Ways are so unlike Him? But the other Excellent Souls I described, will as certainly be visited by the Divine Presence and Converse, as the Chrystalline Streams are with the Beams of Light,

Light, or the fitly prepared Earth, whose Seed is in it self, will be actuated by the Spirit of Nature.

There is a late Writer of no mean Learning and Parts, and Authority too among thole of his own Party, who reckons the *Despising of the Holy Spirit, and his Operations* now, to be a Sin of the same Nature with the Apostacy of the Jews by Idolatry of old, and afterwards by rejecting of our Saviour at his coming: and yet in detestation of Enthusiasm, utterly abandons all Impulses and Motions to Things and Actions, which are not acknowledged Duties in themselves, evidenced by the Word of Truth, &c. under the Name of Irrational Impressions, and violent Inclinations: and what some Men intend by Impulses, he says, he knows not. Indeed they who reject all such things, reject they know not what. And did they thereby only hurt themselves, it might be thought a just Punishment: but such confident Assertions in Print may not only be hurtful to Men, but also injurious to the Wisdom and Goodness of God, which is not to be limited by Mens Conceits. The Jews heretofore had the Favour to inquire of God, and receive Answers and Direction in their special Exigences: and if the Christians are not allowed that Favour now, it may be thought that the State of Christians is inferior to that of the Jews then, in a Matter of great Importance;

Importance; or that the Christians now are, as the latter Jews were, fallen from the Integrity of the true Christian State: Nor can I conceive any reason why Christians should not have some such Means for this purpose, as the ancient Jews had, but that every Christian ought to have a Divine Oracle in his own Breast, by the Residence of the Spirit of God there, if we were indeed such as our Profession doth require, and oblige us to be, that is, truly Spiritual, and Heavenly-minded. It doth therefore concern us to inquire, whether the Fault be not in our selves, if God doth not answer us, as it was with *Saul*, when God was departed from him, rather than to dishonour our Profession, by arguing against the Truth to cover our Shame? and since the Lord's Ear is not heavy that it cannot hear, whether our Sins have not interposed between our God and us, that he will not hear? Certainly we often need a Wisdom more than Humane in many Cases, wherein the General Prescripts are not sufficient.

For, as many things are *lawful*, which may not be *expedient*; so many things may be *expedient*, or *necessary*, which may not be *acknowledged Duties in themselves, evidenced by the Word of Truth*, the written Word; and to the successful Performance of acknowledged Duties certain *Circumstances* may be, and often are so necessary,

necessary, that unless duly observed, all Endeavours would be frustrate: and all these Expediencies and Circumstances may be, and frequently are, such as are not discernable by us Mortals, without some *Notice* from more Intelligent Beings. If therefore the All-seeing, Wise, and Gracious God, be pleased, either immediately by his own Spirit, or mediately by any of the Invisible Ministers of his Providence, to afford any such Divine Favours to such Mortals as are duly disposed for the same; if taking notice of the Sincerity of his Servant, he be pleased, by any secret *Impression* upon his Heart or Mind, or other Notices, to conduct him in these things, or in any thing of his Will and Pleasure, though without manifesting the Reasons of it, to exercise his Reasonable Creature to the Subjection of his Intellect to the Divine Wisdom, as well as his Will to Obedience to his Pleasure: as he who after competent Experience of this, should be disobedient to any such Notice, would certainly incur *Sin* more or less, and justly deserve Correction; so it would be no less *Impiety* against that Holy Majesty, and Mischief to Men, to raise amongst them any Scandal or Prejudice against it, and thereupon a great Indisposition for it, by any *undue Opposition of Fanaticism*, without sufficient Distinction and Caution, than it is *Impudence* and Inconsiderateness in others, to expose themselves

selves and their Followers to the Delusions of Evil Spirits by high Pretences to such Divine and extraordinary Favours, without any Regard to, or Notice of those special Qualifications, and Cautions for Tryal of Spirits, which are necessary to capacitate them for such Favour, and to secure them against such Delusions. It requires therefore no small *Caution*, (to use this Author's Expression) that under an invidious Name they reject not such Favours, or calumniate such an Holy Conduct: and, that they especially who reproach others with limiting the Holy Spirit, do not themselves in this, what in other things they condemn in others, with less Reason.

And certainly great Caution is likewise to be used *on the other side*, that we presume not to attribute to the Holy Spirit of God, what is meerly the Imaginations or Effusions of our own Spirit; what is meerly Humane Invention, or Artifice; and even the Inspirations and Delusions of Satan transformed into an Angel of Light. By this means is great Indignity commonly done to the Holy and Pure Spirit: and great Sin contracted by Mens arrogating to themselves those Gifts and Graces, which they have little of, and recommending themselves and their Performances upon such high Pretences; and great Scandal given to People to think meanly of so great a Principle of our Religion.

There

There are *three Great-Means* which God hath provided for us to lead us into all necessary Truth: *Natural Reason, Supernatural Revelation* communicated by Persons authorized by Divine Commission so to do, and *Special Illumination and Direction* of the Holy Spirit. And they who carefully use all these in their due Order, cannot err. But they who set up these one against another, do usually run themselves and lead others into great Errors. And hence it is that so great Disorders and Mischiefs have through the Subtilty and Energy of Satan been brought into the Church by Persons pretending to some one of these in a kind of Opposition to some other of them: either of Right Reason, or of the Pure Word of God; or of the Spirit and Spiritual Worship.

I do not doubt but they who pretend most to *Right Reason*, in opposition to Inspiration, are even therein very strongly inspired, but by the subtle Spirit of Opposition, and are in effect as great and pernicious Fanaticks as any, though they least suspect it. But not only those unhappy *Atheistical Pretenders* to Reason, who despise all Revelation and Revealed Religion; but such as profess themselves Christians; and not only that *insolent and presumptuous Sect*, who assert the Divine Authority of the Scriptures, and yet make no scruple to strain and wrest them to comply with their pre-conceived Notions;

Notions; but more *Moderate Men*, and such as pretend highest to the Pure Word of God, and to the most pure Spiritual Worship, and cry out against Man-made Divinity, and against Fanaticism too; by indulging too much to their own Conceits, have brought such *Disorders and Mischiefs* into the Church, as are not much to be doubted were the Fruits of the Influences and Impressions of the Spirit of Delusion upon their Mind. Hence are many run from Superstition into Prophaneness; from Idolatry into Sacrilege; from Formality into Contempt or Neglect of the most Solemn Christian Worship; from beggarly Rudiments and Carnal Ordinances, to make light of the Institutions of Christ; from Monkish Austerity, as they call it, into common Indulgence and Gratifications to Sense; from Popish Merit into Carelessness, Worldly-mindedness, Selfishness, and little Concern for the Honour of God, or Salvation of Souls; from the Traditions of Men and Popish Pretences, to deny all, even of the Apostles, the Authority of the Catholick Church, and the Catholick Sense and Interpretation of divers of the Evangelical and Apostolical Precepts and Directions; and, at last, to limit our Saviour's Sermon upon the Mount to the times of Persecution, till, at last, by those means, we are grown ripe for a Persecution, or some other severe awakening and purging Judgment.

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this, and more that might be noted, we cannot impute meerly to the Weakness and Corruption of Men, unless we can imagin that all the Powers of Darkness have been all the while meer idle Spectators. But if they have been so subtle and active thus to deceive the Gentiles in these latter times, and the best of Men have not been exempt from their Assaults, it concerns all to beware that they be not deceived by a Spirit of Delusion under any of these Appearances, either of the Good Spirit, or of the Scripture, or of Reason: that they embrace not false Conclusions instead of Right Reason, their own Conceits, or the Novel Opinions of some Sect, instead of the Genuine Sense of the Scriptures, or Satan transformed for the Spirit of God; *least, by any means, as the Serpent beguiled Eve through his Subtilty, their Minds should be corrupted from the Simplicity that is in Christ.*

And there is no way possible to escape this but by the Aid, Illumination, and Conduct of the Holy Spirit of God. Nor are any to be believed to be led by that Spirit, when they go out of the way prescribed by Christ, and by his Apostles, who were Commissioned by Him: for it is the Spirit of Christ, and *of his Fulness we all receive.* As the Law was our Schoolmaster to bring us unto Christ, so is Observance of the Prescripts of the Gospel designed for our Tutourage, to bring us to the Spirit. To that we

we must come, or we are none of his: but that way we must come, and in that way we must keep, or else we shall be led by the Spirit of Error, and mistake that for the Spirit of Truth. If we do well consider the Holy Scriptures, the Nature of the Holy Spirit, and the Fruits of the Spirit, we may learn what *Qualifications* are requisite to obtain that inestimable Treasure; and by what *Signs and Characters* it may be known and distinguished. And thereby we may discern that many, who pretend highly to the Spirit, are much out of the way of the true Spirit of God; and many led by the subtile Spirit of Antichrist, under the appearance of an Angel of Light, to undermine the Gospel and Institutions of Christ; to do despite to the Spirit of Grace, and to raise Scandals and Prejudices against the Holy Doctrine, which they pretend, and it may be think to assert, and to indispose Men for the Reception of those Graces, which those envious and malicious Spirits may know to be ready to be communicated to them. And this should make others the more cautious, that they be not subservient to, and be made the very Tools of these wicked Agents in their Opposition, least at last they be involved with them in their Condemnation.

The *True way to reduce the misled People*, is, not to deny or dissemble the Holy Doctrine,
much

but much less to villifie or reproach it; but plainly
 y we to assert the Truth, and shew them wherein,
 the and by what Means they are misled from it:
 spirit 1. That *the Spirit of God* is the most precious
 Holy and desirable thing in the World, and absolutely
 and necessary; but it is to be *desired* principally
 what to transform us into its own Nature; to lead
 e in- us into all necessary Truth; to endue us with
 and Power to overcome all our Corruptions, and
 shed. all Temptations, and to adorn us with all those
 who Graces, which ennoble Humane Nature, and
 ut of raise it above its self, and so make us Christians
 many indeed; and to conduct us in all the important
 under Occurrences of our Lives: but to desire it
 nder- for Matters of Ostentation, to glory in Divine
 t; to Communications, or over-earnestly seek after
 raise the Consolations, through impatience of bear-
 Do- ing the Spiritual Cross, are great Signs that
 think such Souls are either quite out of the way, or
 e Re- have made but little Progress. 2. That Satan
 vious is often transformed into an Angel of Light;
 ready and therefore we must be careful to try the
 should Spirits. 3. That *whatever is contrary to Sound*
 ey be *Doctrine*, 1 Tim. 1. 10: 2. 1. *to the Doctrine*,
 Tools *which is according to Godliness*, ibid. 6. 3. *the*
 sition, *Doctrine taught by the Apostles*, Rom. 16. 17.
 i their Gal. 1. 8. *to the Faith once delivered to the*
 ple, is, *Saints*, Jud. 3. cannot be from the true Spirit,
 & rine, the Spirit of Christ. 4. That such Spirits as
 much lead into *Divisions, Separations, and Sects*, lead
 D. out

out of the way of the True Spirit of God : and whatever lead into contempt or disrespect of the *Sacred Scriptures*, or any of the *Ordinances* or *Institutions of Christ*, are certainly Spirits of Antichrist, how specious soever their Pretences may be: for the Conscientious and Reverend Use of these are the very Means whereby Souls are prepared for the Communication of the Spirit of God, and whereby it is ordinarily communicated to them. *Cui Veritas comperta sine Deo? Cui Deus cognitus sine Christo? Cui Christus exploratus sine Spiritu Sancto? Cui Spiritus Sanctus accommodatus sine Fidei Sacramento?* saith an ancient and eminent Christian, *Tertul. de Anima, c. 1.* "To whom "is Truth discovered without God? To whom "is God known without Christ? To whom is "Christ manifest without the Holy Spirit? To "whom is the Holy Spirit granted without the "Sacrament of Faith? that is, *Baptism.* 5. And more particularly in respect to some amongst us; That they who assert this Doctrine without *Distinction* or *Caution*, are not much to be regarded; and if they be Men of Learning, and may be presumed not to be ignorant what Cautions and Rules are given by Learned and Experienced Christians, to distinguish the Impostures of Evil Spirits from the Conduct or Motions of the Good, are much to be suspected to serve another Interest than what they

they pretend to those they mislead; and that they all expose People to the Delusions of Evil Spirits, which readily embrace such Advantages. 6. That there were special Reasons why God ordered *Moses* to smite the Waters and the Dust with the Rod, and to take handfuls of Ashes from the Furnace and sprinkle it towards the Heaven, and to erect the Brazen Serpent in the Wilderness, &c. to produce the intended effects; and why our Saviour made Clay with Spittle, and anointed the Eyes of the Blind Man, and then bad him wash, and many other such things, for which perhaps no Man did nor doth know the reason; and yet, undoubtedly, if these Orders had not been observed, the Effect had not follow'd. 7. That it is but reasonable that God should give Orders, without declaring the Reason, for Tryal and Exercise of the Subjection of the Intellectual Faculties of his Creatures; and that in such Case, if the Orders be not observed, it is not likely the Effect should follow: and that if there were no more than this Exercise of humble Submission to the Wisdom of God, in *the Christian Sacraments*, it could not be imagined to be the Spirit of Christ, that should lead People to despise or neglect these Orders and Institutions of Christ: But in them there is more; for Instance, in that of *Baptism*, it is the Solemnity, and external Act of Declaration of

our Engagement in *Covenant* with Christ: and the Refusal of it is as much as to refuse to Seal and Deliver a Bond; which whoever should refuse to do, and yet pretend to give Bond, might be looked upon as a Knave or a Cheat: and in that of *the Holy Communion*, there is a great and Solemn Duty of *Recognition* of the absolute Dominion of the Father by Right of Creation, and of the Son by Right of Redemption, over us and all we are and have; a Symbolical Oblation of our selves and of all we have to God, in a *Commemorative Sacrifice* and Representation of the Passion of Christ before the Father, as the Great Propitiation for the Sins of the World, of as full import to all intents and purposes to Christians, as were all the Sacrifices of the Jews to them, which were but Types of the same; a Holy *Rite of Address* to God the Father, by Christ the Mediator, through the Merit and Satisfaction of his Passion, by which alone our Prayers and Thanksgivings have acceptance with him; and of *Spiritual Communion* with God in Christ, whereby a Divine Power and Vertue is as really communicated to Souls duly disposed, as Vertue went out of him and healed the People, and the Woman who touched the Hem of his Garment. And these have been the Sentiments, and this the most solemn and peculiar Worship of the Christian Church, all over the World,

from

from the rising of the Sun to the going down of the same, performed every day in most of the great Churches, and every Lord's-Day in all, from the times of the Apostles till the last Age. It is an Ordinance of so great Honour to our Saviour, and Benefit to Souls duly dispos'd, that there can hardly be a greater Evidence of the Prevalence of the Spirit of Antichrist, and of Satan transformed, than Disrespect and Neglect of it, under pretence of a more spiritual Worship: For nothing can be more grievous to that envious and malicious Spirit, than to see that *Passion*, which he had most maliciously procured, to be so honoured all over the World, and applyed to his Confusion; and therefore hath he oppos'd it with all the Subtilty and Malice he could possible. Besides, for People to slight it under pretence of Christ being come to them in the Spirit, is a manifest and dangerous piece of Spiritual Pride so to set up themselves above the Primitive Christians, and St. *Paul* himself, who had so great a Manifestation of the Spirit with them; and therefore another pregnant Evidence of the Spirit of Delusion. And if we do well consider what decays of Charity and Unanimity among Men, and of Piety and Devotion to God, hath in all parts attended the Neglect of this Holy Ordinance, that may be another Evidence of what Spirit they are of, who do neglect it, what-

whatever their Pretences be. But for *all Separatists and Sectaries* in general, it is matter of great Caution that the Scriptures are so full of Admonitions and Prohibitions against *Schisms* and *Divisions*, and of Predictions, both by our Saviour himself, and by his Apostles, both of the Variety of them, and of the Danger, in that some of them have that specious Appearance, as to deceive, if it were possible, the very Elect. And if we look into the History of the Church in former times, we shall find little or nothing of the true Spirit among any of any Party of Separatists, but much of the Spirit of Error or Delusion. And therefore when we find a Manifestation of the Presence or Energy of some Spirit, and a Concurrence of divers of these Indications or Signs, we may be assured and confident that it is an Antichristian Spirit, be its appearance never so specious in other respects. And in these *two things* especially, have such as have been partakers of the true Spirit, found themselves to be sometimes strangely *assaulted and tempted* by the subtile Adversary, *viz.* to Spiritual Pride, and undervaluation of other Persons, and to neglect of the Ordinances of Christ, as needless to them.

The Way, whereby the ancient Religious Christians were generally preserved from these and such like Snares, was, that they were trained up, as the Sons of the Prophets of old, under ancient experi-

experienced Christians in all kind of Exercises of Humility, Subjection both of Mind and Will, and constant discovery of the Dispositions and Motions of their Hearts to their Superiors, and of all Grace and Vertue. But where both Doctrine and Practice hath been neglected, it is not strange that amongst many Appearances and Pretences there should be found little of Solidity; especially where those noble Heroick Virtues of *Abstraction*, and *Contempt of the World*, *Heavenly-mindedness*, and *continual Attendance to God*, &c. are rejected as *Monkery* and *Superstition*; but all their goodly Appearances and Pretences end, at last, in Emptiness and Scandal. And therefore it concerns all, who have any Care of their Souls, to beware of all such as are out of the Way and Method of the Ancients.

But, on the other side, to take such Offence at the Miscarriages of such as have been led into Error by any seducing Spirit, as therefore to oppose the Conduct of the Spirit of Truth, or any of its Operations, and elude the Holy Scriptures, and undermine the Doctrine thereof, is as certainly the Effect of the Operation of the Spirit of Antichrist, and, in truth, as much Fanaticism as the other, in the contrary Extream. For the *Good Spirit* is as absolutely necessary to be had, as all others to be avoided; for without it we cannot be genuine living Christians, but meer empty formal Professors; of which sort, it is

is much to be feared, are the greatest part both of Conformists and Non-Conformists amongst us, if Judgment be made according to our Saviour's Rule of their Fruits, and Fruitfulness.

But lest any well-minded Soul should be troubled with any doubts in this respect, we must distinguish between *Having* the Spirit, and the *Manifestation* of the Spirit; and between the *Operations* of the Spirit, the *Gifts* of the Spirit, and the *Graces* of the Spirit: and know, that as there may be the *Operations* of the Spirit, where there are not the *Gifts* of the Spirit; and the *Gifts* of the Spirit, where there are not the *Graces* of the Spirit: so, on the other side, there may be the *Residence* of the Spirit, where there is no sensible distinguishable *Manifestation* of the Spirit. For the *Operations* and *Communications* of the Spirit are often so subtile and secret in the manner, both in *Illumination*, and *Power*, and *Inclination* of the Will, as are not manifest by *Sense*, but by *Faith* only, and we know not how they are wrought in us. But as the most desirable *Graces* of the Spirit are *Regeneration* and *Effectual Sanctification*, so the *Fruits* and *Effects* thereof are the most infallible *Notes* of the Presence of the Good Spirit, which always leads to *Mortification* of all Carnal and Earthly Affections, and to the *Perfection* of all Cœlestial, Angelick and Divine Dispositions in the Soul. But to Souls duly prepared, purged and disposed for it, that Blessed Guide doth often manifest his Presence by *Sensible Attractions* and *Restraints* upon the Heart, and plain *Suggestions* to the Mind; and to such as once find that, I can give no better Advice then what we have, *Ecclesiasticus* 4.-- and 6.-- which, I believe, was part of the *Mystick Theology* of the Ancients.

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For, and an

I N V I T A T I O N

To, the PEOPLE call'd

Q U A K E R S,

T O

Rectifie some ERRORS,
which through the *Scandals* given
they have fallen into.

W H E R E I N

The true Original Causes, both Hu-
mane and Divine, of all the *Divisions* in
the *Church*, and *Mischiefs* in the *State*, and
among the *People*, are plainly and briefly
opened and detected.

L O N D O N,

Printed for the Author, 1697.

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THAT whole Bodies or Societies of Men are subject to the same Infirmities, which the Individuals, of which they consist, are, and often Sick of the same Diseases, and the very worst of all, those of the Mind, Blindness, Conceitedness, Perverseness, Obstinacy, Incurribleness, and Impatience of Reproof, or even Friendly Admonition, the Experience of all Ages doth abundantly manifest; but in none is it more manifest, than in the People of the Jews, whom God raised up to be an Example, Admonition, and Warning, to the rest of Mankind. Their whole History, and all their Prophets, are Testimonies of this all along from first to last; and of this height of the Disease to be most offended and enraged against their best Friends, such as most earnestly desire, and most faithfully seek and endeavour their Good and Recovery; They reckon them their Enemies, who tell them the Truth, Isa. 29. 21. make a Man an Offender for a Word, and lay a Snare for him, who Reproveth in the Gate, that is, publickly, for National Sins, and those of the Great Ones. Act. 7. 52. Which of the Prophets

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have not your Fathers Persecuted? saith Saint Stephen. *Besides this common Infirmary, it is very observable, in the unhappy Divisions which are now among Christians, that generally in all, there is a greater Zeal and concern for their own Church or Party, than for the common Interest of Christianity, and the real Service of God, and Salvation of Souls. And this being so, What Entertainment is such a Discourse as this like to meet with in the World? But if it be considered for what End, and for whose Service it is written, that may be sufficient for Encouragement to the Author, and for Caution to the Reader, how he treats it. And that, with the Lesson now to be read, (Decemb. 18.) may serve for sufficient Advertisement, Isa. 50. 7, 8, 9. The Lord God will help me, therefore shall I not be confounded: therefore have I set my Face like a Flint, and I know that I shall not be ashamed. He is near that justifieth me, Who will contend with me? let us stand together: Who is mine Adversary? let him come near to me. Behold the Lord God will help me, Who is he that shall condemn me? lo, they all shall wax old as a Garment: the Moth shall eat them up.*

Some things but briefly mentioned here upon this occasion, which may seem doubtful or obscure, are intended, upon another more proper, to be more fully explained and cleared.

An Apology for,
And an Invitation to,

The PEOPLE call'd
Q U A K E R S,

To rectifie some ERRORS,
which through the *Scandals* given,
they have fallen into, &c.

Almighty God doth in many things go-
vern the greater Collective Bodies of
Men, as he doth the lesser of Families,
and single Persons: and therefore what is the
Duty of single Persons, or of the Heads of Fa-
milies, under several occurrences of the Pro-
vidence of God, the very same is the *Duty* of
the Governors of those greater Bodies, whether
they be Civil, or Ecclesiastical. And therefore
again, as when any Cross or Affliction befalls a
Person, if he have any Sense of God and Reli-

gion in him, he ought not to neglect it, as an insensible Creature, or a brute Beast; nor to look upon it, as a meer Accident and Misfortune, like an Atheist or Infidel; but to acknowledge the Hand and Providence of God in it, examine himself, and consider well for what intent or purpose, it may have been ordered or permitted by the Righteous, Wise, and Gracious Overruling Providence of God, and without delay apply himself to do and perform what that Dispensation doth appear to him to call for.

When *Divisions, Schisms, and Separations* of Parties do fall out in a Church, these are such Afflictions, as ought to be looked upon, as the Loss of one in a Family, or of a Member in a particular Person; and therefore not to be made light of, or passed over as Misfortunes and Accidents, but to be well considered, as ordered or permitted by the Special Providence of God, with great Justice and Wisdom, and therefore for some special End to be inquired into, taken notice of, and observed by his Church, that they may thereupon apply themselves to what he requireth of them for his Service and their own Good. When this is neglected, all other Means usually prove not only ineffectual, but productive of more or greater Evils.

What was written afore-time, was written for our Admonition and Instruction: and as we are plainly told, that in the Division and Separation
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of the *Ten Tribes* from the House of David, the Cause was from the Lord, 1 Ki. 12. 15. So in that great Division of the Eastern and Western Churches, and breach of Communion between them; and in the Western Church that great Division and Separation of all those Churches, call'd Reform'd; and in the great Division again amongst them into *Lutheran and Calvinist*, and the several Sub-divisions of several Parties and Sects amongst them; and lastly, to come nearer home, in all the Divisions, Sub-divisions, Sects and Parties, which have separated from the Church of England, and afterward one from another, there is as certainly the Hand of God, and did we consider it well, we might plainly see that the Cause is from the Lord.

This we can all see in the Great Division, and Separation of all these Churches call'd *Reformed*, from that of *Rome*; but she her self either cannot or will not see it: And this, to say no more of the Foreigners here, our Dissenters at home think they see, and do see; but we of the Church of England do not see, or will not see, to any purpose as we ought. But as they of the Church of Rome lay all upon the *Hereticks*, and will acknowledge nothing amiss among themselves; so we of the Church of England lay all upon the *Separatists* and *Dissenters*, but will acknowledge nothing amiss among our selves. And that which dazzles the Eyes, and blinds the Minds of Peo-

ple in both, is chiefly the Pumps and Vanities of the World (which are renounced at *Baptism*) without, and the God of this World, who blinds their Minds, within. The things of this World, to Earthly-minded People, are like Sugar-Plumbs to Children, which stop their Mouths, and satisfy them that all is well with them.

But if things were more narrowly looked into, it might be perceived, That there is scarce any Party of Separatists or Dissenters, that hath not something of *Truth peculiar* to them; and that there is something in particular *amiss* in the Church, which gave *Occasion* to that Separation, and whereof something peculiar in that Sect may serve for Admonition. And therefore, that in all there is a secret *Providence of God*, ordering or permitting them for Judgment, Correction, Reproof, and Admonition to reform, unto the Church, and unto those very Parties, in which any such Division and Separation hath been made. But generally all they, who should have taken the Admonition, have had their Mouths so stopp'd, and been so bribed and enchanted with the Devil's Sugar-Plumbs and Baits of Preferments, that while all was so well with them, as they thought, they could see nothing *amiss* in the Church, but magnified it, as a most glorious Church, and layed all the Fault upon the *Dissenters* and *Separatists*, who they

they thought only wanted what they were possessed of; and the Scandal of their Ambition, Pride and Covetousness, and Neglect of a due Care of Souls, hath, by their Preaching, I doubt, betrayed more Souls into the Snares of the Devil, than all their Preaching hath rescued out of them, and throughly converted unto God. It is a *sad Truth*, but Truth it is, and a Great one too, and very manifest to all, whose Eyes are open, That our *Universities*, and Church *Preferments*, which were designed by our Pious Ancestors, for the promotion of true Piety, as well as Learning, are, by the Subtilty of Satan, and Neglect of true Piety and Devotion to God, become very subservient to the Kingdom of Darkness, less to the Kingdom of Light: From which corrupt *Fountain* hath proceeded, one way or other, not only all our *Divisions*, but most of all the *Evils*, which do now afflict either the Ecclesiastical or Civil State: and if some very good Care be not speedily taken, more and greater yet are more like to ensue, than these be removed.

Of all the Sects which have sprung up amongst us, there is none more considerable in this respect, whereof I am speaking, or less considered as it ought to be, than that of the QUAKERS, as they are abusively called; begun by *GEORGE FOX*, a young Man, born of mean, but honest and religious Parents, at *Drayton in Leicester-shire*, in the Year
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of our Lord 1624. and educated from his tender years in the Fear of the Lord, but to no more Humane Learning than only to read *English*, and write indifferently. He was in his Youth disposed to Virtue and Piety; and when upward of Nineteen *retired* from his Relations and Acquaintance, and *lived* in divers places, *where he was not known*, working at his Trade of a *Shoe-maker*, with his hands for his Livelyhood, but exercising his Mind in serious Meditations, both while at his Work, and at other times of Leisure especially. In the Year 1646. he understood, That *University Learning* was not enough to qualifie Men to be Ministers of Christ; and thereupon, instead of hearing them, used to *retire* with his Bible *into Solitary places*, joyning neither with the Ministers of the Church, nor with the Dissenters, but relying wholly upon the Lord Jesus Christ for his Inward Teaching. At another time he understood, That God, who made the World, did not dwell in Temples made with Hands, but in his Peoples Hearts. And in the Year 1647. having been for some time exercised with Temptations and Troubles in his Mind, he came farther to understand, *That all was done, and to be done, in and by Christ*; and, *How he conquers and destroys the Tempter*. And some time after he went among the Professors at *Duckenfield, & Manchester*, and declared Truth (as he calls it) amongst them, and also at *Broughton in Leicester*.

Leicester-shire, and *Mansfield* in *Northampton-shire*; and then People came far and near to see him. And here his Preaching seems to have commenced. And in 1648. were divers Meetings of Friends in several Places. And this was the Beginning of that Sect, which is now become so considerable in outward Appearance, and I wish more considerable in a true inward Power than it is. For as all Man-kind are apt to relapse and sink down again from the Elevation to which God at any time raised them: so I doubt are this People now relapsed very much into a Form, only of a different sort and appearance.

The Beginning of *George Fox* seems to have been by and under a true Divine Conduct; such as *Abraham* was led by; such as *Moses* was driven by from the Court of *Pharaoh* into the Wilderness; and such as the Holy Prophets of Old, and greater numbers of Holy Christians afterwards, were partly led, and partly driven by into the Wilderness, Solitary places, and Retirement from Relations, Friends and Acquaintance; as our Saviour saith, to forsake Father and Mother, Brother and Sister, and House and Land, for his sake: and in those Retirements he did receive *Openings*, as he calls it, of Truth indeed: and when he came from his Retirement, and went into the Meetings of Professors, he did declare *Truth* indeed, as he expresseth it. For
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it is a certain Truth, that University Learning, that Preaching and Praying at Churches, or elsewhere, that the Studying of the Holy Scriptures, that the Profession of Faith in Christ, the Use of the Sacraments, and most frequent and constant use of the great and chief Solemnity of the Christian Worship; nay, even Zeal for Christ, and doing Miracles in his Name, and Reliance upon his Merits, are all, though good in their kind, and very necessary, and some absolutely necessary; yet are all short and deceitful to those, who rest in them, and seek not in all and above all, that inward Principle of Light and Life, which is Christ in them, who receive him in Sincerity and Purity, and retain it by faithful and ready Obedience to his Conduct.

This *George* saw very well and rightly. And if he did, in the heat of Disputes, either through Transport, or any humane Infirmary, or through the Subtilty of Satan getting any Advantage of him, over-shoot himself, it is no more than what *Luther* and *Calvin*, and the rest of the Reformers, have done; who, whether they have reformed or deformed most, may very well bear a Dispute; and he and his Party deserve to be pitied, and helped out by gentle and kind means. And great reason there is for it, upon two accounts at the least. 1. Because the Scandals given were the occasions of their Errors. 2. Because Christianity having before been pull'd to pieces, and

no where compleat, intire, and clear from Corruptions and Abuses to be found in any Church or Party of People in the World, they of all the parts chose the better, the Soul, leaving the Body, as a dead Carcass to the rest.

It is true, this is in a great Measure to be imputed to those, who by their Empty Formality gave the Occasion; yet it was a Fault in Them, who took such Offence at it. What God hath joyned together, Man must not presume to put asunder: If the *Leaper* be commanded to wash in *Jordan*, (2 King. 5. 10.) he must not think that to wash in the Rivers of *Damascus* will do as well: If the *Blind Man* be commanded to wash in *Siloam*, (Jo. 9. 7.) or even *Moses* to cast up Ashes into the Air, (*Exod.* 9. 8.) the Command must be obeyed and observed, or the Effect shall not follow: If People be commanded to be Baptized in the Name of the *Lord Jesus*, that their Sins may be forgiven, and that they may receive the Holy Ghost, (*Act.* 2. 38, 41.) if they presume to neglect and cavil at the Command, their Sins are more like to be increased and faster bound, than forgiven, and they more like to receive Satan transformed in a Spirit of Delusion, than the Holy Spirit of God; and to die in their Sins, though with many false Comforts, than to come to true Rest in the Lord, in any other way than he hath prescribed. God's Command, if it be but the forbearing of an A-

ple, (*Gen. 2. 17: 3. 3, 6, 11.*) or the doing that, which our Reason cannot understand, must be observed punctually. Disobedience to the Wisdom of God, is no less a Sin than Disobedience to his Will. And therefore I dare not excuse this People in this; for their Sin may be greater, and their Case more dangerous, than they or I can imagin: but I cannot but pity them, be ready to help them, to hope the best, because they were led into it, and did it through Ignorance, Prejudice, and the Scandals of others; and to speak comfortably to all that will receive it, and submit to the *Call of God*, humble themselves before Him; and return to their Duty. But the Sin of those, who shall refuse, and go on obstinately, will be greatly aggravated, and their Case more dangerous and difficult. If they fall into the Ditch, the company of a blind Guide will not save them: If they die in their Sins, it will be but a sorry Comfort to them that their Blood must be required of another.

But to help them out, I know no better and more effectual way, than to detect the Snare and Stratagem whereby they fell, and the Stone at which they stumbled. And it was no other than what I have mentioned already in general, the *Scandal* given by others, and *Offence* taken by them: but it will be necessary to consider it more particularly: and the first particular, that I observe in the Journal of *G. Fox*, was an empty

Formality

Formality void of the Power of Godliness, that he perceived and felt in all Parties, the Professors as well as the Priests, as he calls them: that they were Ministers not of the Spirit, but of the Letter only, 2 Cor. 3. 6. that their Preaching was but with Wisdom of Words, 1 Cor. 1. 17. with the enticing Words of Man's Wisdom, *ibid.* 2. 4. or at best but a Ministration of the Letter, not of the Spirit. (I do not write his Words, but his Sense.) And this was an undeniable Evidence, and Demonstration of the insufficiency of *Univerſity Learning* alone (alone I say) to qualifie Men to be Ministers of Christ; for there were of both sorts, those who wanted not that, if that had been sufficient: And if we inquire into the true reason of that, how that comes to pass, since a principal End of our Universities is to qualifie Persons for that Service, we shall presently discover that, which is the Root, and true Cause, both of that, and of almost all the Unhappineſs of this Nation; and that is a great Defect, and *Neglect of Teaching and Learning the best and chief part of all Learning and Knowledge;* of true Heavenly Wisdom. Their Learning is plainly such an ineffectual Learning, which doth deceive their Souls, being void of the chief solid Food, like Chaff without the Corn, and Husks without the Kernel: it stops the Mouth, satisfies the Stomach; but famisheth the Soul: and not only so, but, like unwholsome Food, breeds only

only Wind & Crudities, a Knowledge that puffeth up, and Diseases; a superficial Notional Business, without any thing of true Culture and Food of Souls: a Form plainly without the Power; such a Cheat and Deceit, as the most virulent Expressions of any call'd *Quakers*, could not exceed; but even Indignation would extort almost as much from a sober Man duly sensible of it. It deceives themselves; it deceives the People, whom they undertake to feed; and it deceives the whole Nation.

The Teaching here is agreeable to *the Design of those who come to learn*; a mixt Design of an unnatural Composure, Heaven and Earth; or rather Earth and Heaven; not so much God and Mammon, (which, according to our Saviour's Doctrine, are inconsistent) but Mammon and God; for the principal in the Design in this Case ought first to be named: and it is visible in their Actions which that is; and even in their Common Expressions: for if one propose a Place with all the Advantages of doing Good that may be, presently comes this filthy fulsome Question; *But what Encouragement is there?* as if an Advantage for doing Good was not Encouragement enough to a Christian to enter into the Service of God, without some humane assurance of I know not what temporal Income. And Preferments are not only thought, but plainly asserted to be the *Encouragements of Learning*;

ing; and I doubt they have their Reward. What *unsatiable Greediness* is observable generally in all, to be scandalous in almost the best, that can come at them! And what is the Use they make of them, when they have with great Study, and Pains, and Solicitations, and Compliances, and Flatteries, and Costs, at last obtained them; but Pride, and Luxury, and Extravagancies of Wives, and Children; to which all * That must be sacrificed, which was designed for Provision for true Food of Souls; of which Thousands are daily famished, for want of a competent number of duly qualified Labourers in the Lord's Vineyard, in the great Parishes about this City, and other parts of the Nation, where there is Maintenance enough, if such Persons were employed, as did indeed make that their Business, Care and Concern. All their Learning raiseth but few above the Sensual, to the Animal State; but none to the truly Spiritual: if any attain to that, it is by such Means as may be used any where else, as well as at the University, as things are there ordered at present; and not by University Learning, which, as it is ordinarily used, doth more hinder than further it. Nor is it likely it should have much better Effect upon others, which hath no better upon themselves: For in the Spiritual Generation, as in the Carnal, Men beget their like; the strong, such as are strong; and the weak and infirm, such as themselves are.

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* v. Fa. Paul, Of Matters Beneficiary, N. 236, 237. &c. a Sin to mispend that which exceeds the moderate Necessity of a Clergy-Man.

But if we look farther into *the Concerns of the whole Nation*, and their Duty to their Great Master in that respect, are not they to be both severally and jointly, not only Pastors, but Watchmen; severally over their own particular Charges, and jointly over the whole Nation? But what an insignificant Generation are they, even the Chief of them in that respect, not only far short of the Generosity and Magnanimity of genuine Christians, and the more immediate Servants of the Great Jehovah, but even of the natural Genius of their own Nation; as if their *Preferments* had some Narcotick and stupifying quality, or some secret Enchantment in them: And so in truth they have; they are like the *Trojan Horse*; when they think they have got a great Prize, they themselves are surprized and captivated by, they little think what, invisible Enemies. When they return to the Poms and Vanities of the World, which they had renounced in their Baptism, they desert the Heroick Christian State, and enter into the Power of the Enemy; and their true Christian Strength departs from them: they have no longer any real strength to serve the Lord Christ, but only such an Appearance of it, as serves to deceive themselves and others; and make them the more effectually subservient to that Interest, which they do not design to serve: for their *Actions and Behaviour* render their *Preaching* not only

only ineffectual, but scandalous to Men, and ridiculous to the invisible adverse Powers, who are not a little gratified with the spectacle of it. It puts a Slight and Contempt upon the great and noble Examples of our Saviour, and the Ancient and most Heroick Christians; but spreads the Devil's Snares, and decoys Men into them; promotes *Christian Idolatry*, which is Covetousness, to be as effectually destructive as any of the *Jews* ever was, or any of *Papists* can be; and tempts the World to believe, that either Earthly-mindedness, or to mind Earthly things, is consistent with Christianity, or that they are no Christians, and do not themselves believe what they Preach unto others.

But to speak a little more distinctly, there are *two things to be consider'd in our English Clergy*; what they have originally from Christ, and what they have originally from Man. From *Christ* they have Authority to preach the Gospel, to teach and instruct the People, to administer the Sacraments, and offer to God the solemn Prayers of the Church, to admonish, correct, and execute Ecclesiastical Discipline, where there is occasion, and to receive the Oblations of the People for maintenance of themselves, and for Pious Uses; and a right to all the Respect and Submission which is due to the Ministers of Christ in so Holy an Employment. And from *Man*, they have Houses, and Lands,

and Revenues, and Titles, and Honours, and Civil Power and Authority, and Charges and Incumbrances. And these are some good and useful; and some evil, pernicious, inconsistent with their Christian State; and, to be plain, Antichristian. The Houses, Lands, and Revenues may be of good use, if they be used as they should be; but the rest are Antichristian, under pretence of Honouring, Degrading; and under pretence of enlarging their Power with what they had not, debasing and abridging what they had, and subtilly enslaving the Ministers of Christ to be Servants of Men; and not the outward Man only, but their very Minds and Spirits. And here lies the very *Mystery of Iniquity*. They are deprived of one part of their Christian Authority, and their Hands bound, under pretence of State and Grandure, by having Chancellors, like the Grantees of the World. They are subjected to the State by their Acceptance of their Honours and Dignities from thence, (the very Temptation that was offer'd by the Devil to our Saviour, and a betraying of the Rights of the Church of Christ.) And the Papal Enchroachments and Usurpations being transferred to the Crown, and all Ecclesiastical Preferments coming from the King, this is first a *Bait* to allure Ambitious Minds, and then an *Enchantment* upon them, that they dare not displease the
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the Creator of their Grandure, though for the Service of their true Lord and Master, and the Saviour of their Souls. So that we are like to have a continual Succession of Flatterers of Princes, instead of faithful Monitors, as become the Servants of the great God to be ; and Nurseries of false Loyalty, instead of true Piety and Devotion to God ; and of Instruments of incessant Dissentions between Prince and People, instead of Healers of our Breaches ; a just Judgment or deserved consequence of Sacrilege and Usurpation upon the Church of Christ. And here, if I be not much mistaken, lyeth *the Root of all the Unhappiness of this Nation*, and at this time in particular.

The Providence of God hath not at any time been wanting to us ; but we have been always wanting to our Duty to Him, and to our own true Interest. And though all have been wanting, yet the beginning of this deficiency hath been in them, who should have better attended to, and wisely consider'd the Motions of Providence, and been the first active vigorous Movers to the rest to have corresponded with it : But, alas ! they attended more to the Motions of Men, and to please them, or at least not displease them, for their own Advancement or Security ; and this is call'd Prudence forsooth : And so have we lost a most favourable Opportunity put into our hands. When Men

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turn from God to Men for Counsel, or Assistance, or Advancement, that Divine Power which doth ordinarily accompany the Ordinances and Orders of God, doth usually depart from them, though chosen, or regularly commissioned by him; as it did from *Saul*: And then they are ready to fly to any mean things for support or safety.

The *Church of England* hath been in *Bondage*, under the *Civil Power*, ever since it was discharged from the *Roman Usurpations*, which were not totally abolished, but too much reserved to another Master; and a *Slavish Spirit* hath ever since possessed it. It did quietly acquiesce in the greatest *Sacrilege* that ever was committed: It contentedly suffer'd the most solemn part of its *Liturgy*, composed by *English Bishops*, and, as was declared by Act of Parliament, by the aid of the Holy Ghost, to be *dismember'd, disorder'd, and defac'd*, and the Christian Sacrifice abolished by Foreigners, and a Factious Party, which have ever since been Thorns in their Sides, without the concurrence of the *English Clergy*. The true Christian *Discipline* they never had the Courage to attempt to restore, though an Office was prepar'd for a Memorial, with a Wish to have it restor'd, from the beginning, which King *Charles II.* observing upon an *Asb-Wednesday*, ask'd, *Why do they not restore it? Who binders 'em?* And for

People call'd QUAKERS.

23

for the *Worship* of God, we have ordinarily only Mattens and Vespers, and that too only on the Lord's-Day, and in that too the Prayers short and deficient, either to excite, or to express the Devotions of the People, where there is any; and besides all this, what we have, commonly read with so little Devotion, as gives Scandal to many, and no little disturbance to others. And our very *Sacraments* and most Holy Things, no less than Holy-Days, are scandalously prophaned. *Baptism*, which is the Solemnity of our engaging in the Christian Covenant, not only permitted, but even forced upon such as do not desire it, either for themselves or their Children; but bring their Infant Children either for fear of the Apparator, or out of Custom to be like their Neighbours, without any sense or understanding of so much of the Christian Religion as was required anciently of Catechumens, before they were admitted to *Baptism*. And that other Sacrament, the *Holy Memorials of our Saviour's Passion*, which, from the rising of the Sun to the setting of it, that is, all over the World, hath, in all Assemblies of Christians, for the solemn Worship of God, till the last Age, been presented before God, as a solemn Recognition of our Redemption by Christ, and Subjection to him as our Lord, hath been not only most shamefully neglected, and so treated, both

in Sermons from the Pulpit, and in Printed Books, that it appears few amongst us rightly understand it at this day; but most horribly profan'd, not only by common admittance of all that will to it, but even forcing the most wicked and profane Officers to it, upon the Penalty of losing their Places. And so unhappily have some of our Controversies with *Papists* and *Fanatics* been managed, and so superficially and impertinently our Preaching been generally throughout the Nation, that we have disputed one part, into disbelief of the Scriptures and Infidelity; another, into contempt of one of the chief Principles of Christianity; and generally all, into Neglect and Contempt of the Examples, Precepts, and Counsels of greatest Perfection in the Christian Religion; and together with that, preached the People generally into a careless tepid state of Indifferency; so that in the Country especially, it is rare to meet with two or three good sensible intelligent lively Christians in a Parish. And who of our principal Clergy can deny any of this? And if it be all true, why is it not reformed? If they cannot reform all, why not as much as they can? Why is not the *Christian Worship* restored in their Cathedrals? And if those be so burden'd by prophane Officers imposed upon them, that they fear to expose it, why do they not reform their own Families, and restore it at least in their own

own Chappels? What Account will this Glorious Church, as carnal Flatterers call it, give of their Neglect of Propagating the Gospel in Foreign parts, at least in our own Plantations, and suffering them to be such Nourseries of Scandals to the Infidels? What Account of the many things fit to be done at home, for the Service of their Master; and fit to be considered by them jointly in a Body, and promoted in Parliament; which yet are neither studied, nor considered, nor so much as thought on by any of them, no more than if they did not belong to their Care, or were not of any Concern to their Master, though they sit Session after Session in the Parliament? But how can it be expected that they should ever extend their care to things so remote, who take no more care of what doth concern them in their own Chappels and Families?

It is an amazing thing for one whose Eyes are open, to consider these things. But it fairs with collective Bodies of Men, as with single Persons: they are subject to the like Diseases: the State of this Church is plainly a Tepid, Scorbutick, Latitudinarian, Laodicean State, quite sick of the Prudentials; and has been so in a manner from the first Settlement of the Reformation. And to speak freely, as becomes an honest Man, though there was great need of a Reformation, when it was begun by *Luther*, and long before; yet hath that great Work been so ill managed, with

with more of the Antichristian than Christian Spirit, that I cannot see, by any growth in Grace and Virtue, that the Blessing of God hath ever been with it ; only he seems to have preserved these Reformations rather as Judgments and Corrections for the Obstinacy of that Church which would not reform : and raised up and preserved the several Sub-divisions of Parties amongst us for the very same cause and purpose. *For the True Cause of all the Divisions and Separations amongst us*, is no other but our Scandals, Abuses and Corruptions ; both by way of Natural Causation, and by the special Judgment of God, to awaken us, if it be possible. And though the Blessing of God, the true Spiritual Christian Blessing, be not upon them, because he doth not favour *Schisms and Divisions*, yet is his Protection over them, as his Instruments in the Nature of a Judgment, and in some things to raise an Emulation in those of the Church, if they would lay it to heart and understand it. For there is none of them all, but there is something in them, which may serve for Admonition and Notice of something amiss in the Church.

This which I have now said, may be of use not only to them of the Church, but also to all *the several separate Parties*, and deserve their very serious and deep Consideration. For it is not a light matter *to Make a Schism or Division* in any particular Church, or in the Catholick Church.

Church. It hath been looked upon, in all Ages, to be a *damnable* Sin: and who-ever doth well consider the several weighty Admonitions in the Scriptures concerning it, if he have not a benumbed Conscience, will not make light of it; nor yield to plausible pretences: there is nothing so bad, but the Wit of Man and subtle Suggestions of Satan can put a colour upon it; nor so good, but they can mis-represent it and disparage it: but it is dangerous and very imprudent to play tricks with Sacred things. Any thing else may be more safely medled with in that manner.

This does concern them all in general; and I must add a word or two more: There are none of the best of them, that I have yet talked with, that could or would deny that their Party was much sunk in Piety and Virtue from those degrees of it, which was in those before them of the same Party. And this being so, it concerns us all to consider well, whether the *Apostacy* foretold be not an Apostacy in Practice, as well as in Principles? and, Whether, while we are gazing to see the Judgments of God upon it abroad, it may not be found amongst us at home; and we feel, in a surprize upon the Nation at home, what we expect to see elsewhere, at *Rome*; as was upon this City in *sixty six*. And certain I am, that there are not only *Antichristian Principles* amongst us all, but whole *Antichristian Sects and Parties*, which, deceived by the Subtilty

tilty of Satan, under the most specious appearances of the most pure and refined Christianity, do undermine and enervate the true Genuine Christianity, and the Power of Godliness. It is one of *the Devil's* most subtile *Policies*, by abuse of Scripture, and mis-application of certain Truths, to impose upon People, and overturn them. So he began with our Saviour, and so he goes on with Professors to and at this day. The Holy Scriptures are abused, the Honour of God is abused, the Merits of Christ are abused, the Guidance of the Spirit is abused, the Moderation and Condescension of the Gospel is abused, and whatever is most Excellent and Admirable is abused by the Subtilty of the Enemy, and the supine Negligence, and Inconsiderateness and Folly of Men. And woe be to them who dare presume to be the Instruments and Leaders in these Abuses and Doctrines.

It is certain that our Saviour gave Instructions to his Apostles for the Settling of his Church; and that they accordingly in all places, where there were a competent number of Converts, did ordain Elders, and gave Authority to others to do the like; and so settled a *Succession* in the Church, which hath continued all over the World to this day. And it is certain, that the State of the *Jews* was so corrupted in his time, as provoked the Judgment of God upon them, so that they are a Monument thereof all over the

the World to this day; and yet neither He, nor his Disciples, did ever refuse communion with them, till they were cast out; and so far was he from allowing them to separate, that he foretold their being cast out of the Synagogues, as part of the Persecution they were to suffer. It is also certain, that our Saviour did foretell that many false Prophets, *that is*, false Teachers, should come in his Name, and deceive many; and gave great Caution not to go out or believe them; and that his Apostles did the like, and did with great earnestness exhort all to beware of Divisions, Schisms, and Separations in the Church: And accordingly, in all Ages, for Men to take upon them the Office of Elders or Ministers of the Gospel, without a Regular Ordination, derived by Succession from the Apostles; or to draw away people after them, and engage them in Separate Parties, hath been looked upon as a heinous Sin; and whoever have done so have been Infamous in the Church ever since. And therefore, if our Dissenters did continue daily with one accord at our Temples, as the primitive Christians did, and did continue their Assemblies at their own Meeting-places, for Instruction and Edification, without any Separation from the Church, provided there was nothing but true Christian Doctrine taught amongst them, I do not see but they might be of very good Use, and deserve not only an Indulgence, but Encouragement

ragement from the Publick Authority. But they, who make a Trade of it to engage Separate Parties, I do verily believe have much to answer for before God: and those who desire to be Christians indeed, had need to beware of them. And this I must in justice say, after all I have said concerning what is amiss amongst us, that, thanks be to God, we have those amongst us, who, for good Learning, for profitable Preaching, and for sincere Piety, Devotion, and all Virtue, are no way inferior to any of the Dissenters, if to be equalled by any of them: and yet I cannot say they are so many, but there may be reason enough to receive those Labourers also into our Lord's Harvest. And I heartily wish it was well considered, How they may be made more serviceable in so important and needful a Work, without any thing of a Separation: and that they would consider, Who They are, who sit in *Moses*, or rather the Apostles Seat, and, What our Lord doth require in that respect.

And now, to come more particularly to the P E O P L E of that Party call'd *Quakers*, I must first acquaint them, that I have not only had several *Conferences*, with the Principal Persons of their Party, whom they call *Ministers*, but have also sent them several *Letters* and *Papers* to their Second Days Meetings: And as our Conferences have hitherto been managed in a very friendly manner, so I do desire to proceed in

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in the same manner with them also: and therefore, what is directed at first only to the second days Meeting, I shall desire them now to receive, as intended from the first for them all, though I thought it most fair and decent to proceed in that order. And it is as followeth:

To William Penn, and the rest of the Friends with him, at their second days Meeting in Grace-Church-Street.

William, and the rest of the Friends with thee,

M*Y* Hearts desire and Prayer to God for you all, is, that ye may be saved: for I am perswaded that you have a Zeal of God, at least many of you, though not according to Knowledge in some things. Nevertheless, whereto ye have attained, in that I desire ye may be established, and that God will be graciously pleased to reveal the rest to you, that ye may be perfect and intire, wanting nothing. For which purpose I come, I trust, by the Grace of God, with a Message of Grace and Peace to you. I am well satisfied that it is no meer Humane Project or Artifice, that at first raised you up, and hath conducted you hitherto: but a Supernatural Power, and that it is of the Lord, some way or other, (as was the Separation
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of the Ten Tribes from Rehoboam, 1 King. 12.) for Correction and Reformation of something amiss in this Church. And therefore I dare not presume, either upon my own head, or by my own Ability, to intermeddle in it. But my Heart is enlarged towards you upon these Considerations: 1. That ye do assert one of the Great and Chief Principles of the Christian Religion, which I have observed to be very unworthily and even despitefully treated by too many, who have gotten into, or seek, Preferments and Imployment in the Church, without Check or Reproof; and so unworthily deserted by most, for fear of reproach, or disgrace, or hindrance in their Preferment, that I have not known it generously asserted by above two or three in the Pulpit, (but those great Men indeed) though it be plainly a Doctrine most authentickly and solemnly professed and declared in the Church of England. 2. That ye do bear a good Testimony against other Abuses connived at, or tolerated amongst us. 3. I am moved with Pity towards you, that you should have so great Causes of Offence or Scandal given you, against the Holy and Established Institutions and Ordinances of Christ, for the Ministerial Office; for the Admission of Profelytes; and for the great Solemnity of the Christian Worship, which hath been so long abused with Controversies, that I know very few Persons now amongst us, who do rightly and compleatly understand it; and even against the Person, Satisfaction, and Merits of Christ himself.

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But when I consider your Notions and Sentiments concerning these things, though I am well satisfied that you are under the Conduct and Energy of some Spiritual Power; yet, What that Spirit is? and, Whether One or Divers? in my Judgment, doth deserve very good Consideration. To know what Spirit it was, which God sent between Abimelech and the Shechemites, Jud. 9. 23. and what that was, that was sent from the Lord to Saul, 1 Sam. 6. 14. and what that was, that was commissioned by God in the case of Ahab, 1 King. 22. 22, 23. and what that was, in the midst of the Princes of Noph, Isa. 19. 14. which was from the Lord too. And that such a Spirit hath been among some call'd Quakers, is manifest both by their Actions, Speeches, and Writings; nay, the very Spirit of the Devil, and of Antichrist, is apparent and undeniable, from the Indignities offered both in word and deed, to Holy things. But that is not the thing now to be considered, what Spirits may have appeared among them. For even among the Apostles, Satan had power to enter into Judas; and it is not improbable but those, whom our Saviour told, Ye know not what Spirit ye are of; and even Peter himself, when our Saviour said to him, Get thee behind me, Satan, might not at the time be free from some Impressions of Evil Spirits. That, 'tis likely, was a Peculiarity of our Saviour's, for the Prince of this World to have nothing in him. But the thing to be considered, is, What Spirit
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that is which at first excited, and hath now the Conduct of the whole Body of this People? *And, not, whether it be sent, or commissioned from God? but, Whether it be one of the Ministering Spirits sent forth to minister for them, who shall be Heirs of Salvation? or, One of those Seducing Spirits, to whom, in the latter times, that some would give heed, was, in the times of the Apostles, expressly said by the Spirit of God? And great Reason there is to take this into very deep Consideration: 1. Because of the many and weighty Cautions given by our Saviour and his Apostles, and left upon record in the Sacred Scriptures, for our warning in these latter times, to beware of them, and not to go out after them; with Admonitions concerning their Subtilty, their Energy or Power, and their strong Delusions to deceive, if it were possible, the very Elect; and that even Satan himself is transformed into an Angel of Light, that is, puts on the Appearance of an Angel of Light, (2 Cor. II. 14.) and, lastly, that we should try the Spirits, (1 Jo. 4. 1.) 2. Because, if the Tryal be by Agreement or Disagreement with the Doctrine, Institutions and Ordinances of Christ, and his Apostles authorized by him, they may seem to have apostatized and gone off, or, at least, fallen short of them, in matters of great Moment, and special concern, those before mentioned; and therefore to be Seduced by some Spirit of Error: For I doubt not but the Devil himself hath that*

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Malice and Envy against the Man Christ Jesus, by whom he hath been Conquered and Vanquished, and against the Solemn Memorial of that Victory, that could he but keep people from engaging in that Holy Covenant with Him by Baptism, and from the Solemnity of that Memorial, he would be willing himself to lead them into all other Truth, upon that condition, rather than fail. Yet notwithstanding, since they are a Sober People, have received, retained, and do act upon one of the chief Principles of Christianity, and have divers commendable things in them; and what Errors they have fallen into, have been occasioned by the Scandals and Offences given by those of the Church, who will have a sad account to answer for it: I do hope in the Mercy and Goodness of God, that if it be a good Spirit, which hath the Conduct of them, he shall lead and dispose those who are Sincere amongst them, to the acknowledgment of the Truth in those things, whereto they have not yet attained; and if it be otherwise, he shall be forced to resign the Conduct of them to a more powerful and better Guide; and that we shall see such a Society of Compleat Christians come out of this despised People, as are at this time hardly to be found in any part of the World, that I know of. These are my Thoughts, and Hopes concerning this People in general at present. And Hopes, I say, grounded upon the Mercy of God, and Power of God, which no Good Being would oppose; nor no Evil Power can stand before. And in His Name I come

unto you, knowing assuredly that neither I, nor any Humane Ability, is able to prevail against the Power that is amongst you, notwithstanding the Certainty of the Truths that I have mentioned already, and shall endeavour, by the Grace and Assistance of God Almighty, through our Lord and Saviour Jesus Christ, more fully to explain unto you in due time: But, as I said, if it be a good Power, it will favour me and assist me in it, and rejoyce in it too: and if it be an Evil Power Commissioned, it must cease, and submit to that Victorious and All-Conquering Name: Its Enchantments must be dissolved, and its Sophistry and Falacies detected. I therefore, as an Ambassador of Christ, in the Spirit and Meekness of Christ, beseech you, Be ye reconciled to the Truths of God, and receive them with that Reverence and Gratitude that is meet, without Cavelling, or regard to any Temporal concern. I do not invite you to return to the Abuses and Corruptions which you have forsaken, but to those Truths, and to the due use of those Holy things, against which you have been Scandalized by those Abuses and Corruptions. Nor do I invite you to dissolve your Society, or to leave off your Meetings, and drown your selves in a promiscuous Multitude. No, you have in part born a good Testimony, and I would have you do so still: But I invite you only to make your Testimony more Compleat, Illustrious, and Irrefragable, by bearing your Testimony to the whole Truth; and not any longer a Testimony like the Feet
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of Daniel's Image, partly strong, and partly weak, by a mixture of Truth with Falshood; for that cannot stand long together; but to strengthen the things that remain, and set in order the things that are wanting, that ye may stand; for otherwise ye will certainly be Broken to Pieces. I invite you but to what I am doing my self with a small Company of Poor people, that is bearing a Testimony for God, and manifestly under his Conduct: But it is neglected by them, to whom it hath been offered for a sufficient Time, and in a sufficient Manner, considering their Learning, and pretence to Knowledge: And now it is offered to you, a despised People, that God may humble the Proud and High-minded, and confound the Wisdom of the Wise, by mean and despicable things, in the sight of Men. Be Wise, and neglect not the Opportunity, and you, who were last in the Worlds account, shall be first. What ever you do, you will find there is solid Truth in the Proposal, and I wish you may receive it to the Honour and Glory of God, and your own Comfort and Salvation; and you will then find me to have been

Your Sincere and Cordial Friend,

E. S.

31 Aug. 1696.

After this there were other Letters and Papers sent, which may be taken notice of hereafter, as there may be occasion; but the last contained *certain Questions*, which I think fit now to propose to the Consideration of all, who are sincere, and do desire not to deceive themselves, nor be deceived in a matter of so great Importance, as the Will and Service of God, and the Salvation of their own Souls. If any notwithstanding will presume to go on in any false or Erroneous Ways, they must answer for it, and their Blood, if they miscarry, must be upon their own Heads. For *the Design and Use of these Questions* is, to examin the case, What Spirit they are of? the Spirit of Christ, or the Spirit of Antichrist; the Spirit of Truth, or some subtile Spirit of Delusion? Whether they be Christians indeed, or counterfeit Christians, *that is*, Antichristians? Whether Hypocritical Professors in Words, but Renagadoes in Deeds, refusing the Solemnities of his Covenant and Worship, and the Orders of his Church, or such sincere Christians as are ready to follow the Guidance of his Spirit out of their own Wills, and out of their own Wisdom and Imaginations, and Errors and Mistakes, into all Truth? and, Whether they be in the Way of Salvation, or of Delusion and Perdition? *The Times of this Ignorance God winked at, but now commandeth all Men every where to Repent.*

QUEST.

QUESTIONS

PROPOSED

To the People call'd

QUAKERS,

First to their Ministers, at their *second* days Meeting; and now, to them All; for the better Examination, and rectifying some *Errors* and *Mistakes* amongst them.

I. **W**Hether there be not a great Party of *fallen Angels and wicked Spirits*, which are Enemies to Mankind, and with all the Power, Activity, and Subtilty they can, do continually endeavour to hinder their Salvation, and Communion and Union with the Father, Son, and Holy Spirit?

II. Whether *the Word*, which in the beginning was with God, and was God, was not *made Flesh* and dwelt amongst Men, being born of

the Virgin *Mary*, and called *Jesus*, which signifies a Saviour, and *Christ*, the *Messiah*, the anointed of God, and *Jesus Christ of Nazareth*?

III. Whether *his Appearance* in Mortal Flesh was not *to destroy the Works of the Devil*, the Prince of that Party of fallen Angels and wicked Spirits; to be a Prince and a Saviour to Mankind, and the Captain of their Salvation to all who receive him, and subject themselves intirely to his Teachings by his Example, and by his Doctrine, and Precepts, and Orders recorded in the Holy Scriptures, and by the Motions of his Holy Spirit upon and in their Hearts and Minds?

IV. Whether he be not the *Only Mediatour* between God and Man; so that Man can have no Communion with the Holy God, or Participation of the Spirit of Holiness, but by and through Him?

V. Whether that Party of *fallen Angels and wicked Spirits*, knowing this, do not above all things endeavour, by all means, *to withhold people from closing and uniting with that Holy Mediatour*, and to withdraw as many as they can as much as they can from Him?

VI. Whether *their most dangerous and subtile Actings* in this Opposition be not principally, *by Way of Deceit*, under the Appearance and Pretence of Good to Man, and of Good Spirits?

VII. Whether it hath not been fore-told, that, in the latter times especially, there should be many

many *false Teachers*, who, with such specious Pretences and secret Energy, should endeavour to draw away People from the Faith, as to deceive, if it was possible, the very Elect; and Warnings given to beware of them, by Christ and by his Apostles?

VIII. Whether *the Spirit of God* and *the Spirit of Christ* be not the same, and a Holy and Pure Spirit, a Spirit of Truth and Righteousness, leading into all necessary Truth, and from all Fraud, Deceit, and Falacy, Cavils, and shuffling Evasions?

IX. Whether it be not reasonable *that Christ Jesus*, who had done so much for Man, should prescribe what Manner he pleased for his Peoples engaging with Him; and for their recognizing Him, and making their Solemn Address to the Father by Him; and what Orders he pleased and would have observed and continued in his Church?

X. Whether *to oppose* such Appointments, Prescriptions or Orders, *or to cavil* at them, seek Evasions or Pretences to neglect them, and yet pretend to be Christians, be not a great Evidence of Insincerity, and of a subtile Antichristian Spirit of Satan transformed into an Angel of Light?

XI. Whether Jesus Christ, besides his General Command to his Apostles after his Resurrection, to go to the Gentiles, and teach all Nations,

tions, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, &c. did not for forty days shew himself to them, speaking of the things pertaining to the Kingdom of God, until the day in which he was taken up, after that he, through the Holy Ghost, had given Commandments unto them, and in or with those *Commandments* give them sufficient *InSTRUCTIONS and DIRECTIONS* for the Constituting his Church, which he purchased with his Blood?

XII. Whether the *Apostles* did not in all things faithfully pursue his Commands and Directions?

XIII. Whether besides his express Commands and Directions, they did not also receive the *Holy Spirit*, according to his Promise in an extraordinary manner, and had the same residing in them, and manifesting his Presence with them, by extraordinary Operations, to guide and assist them in their Work?

XIV. Whether they having received the Command to make Disciples in all Nations, (whether *Jews* or *Gentiles*) baptizing them, as aforesaid, and teaching them to observe all things, whatsoever he commanded them, did not in all places preach the Gospel, exhort the People to believe and be baptized, and baptized with Water those, who did believe, though baptized before with *John's Baptism*, and though they had received the Holy Spirit, whether *Jews* or *Gentiles*?

XV. Whe-

XV. Whether the Apostles, and the People converted by them, after they had received the Holy Ghost, did not, when they came together in one, or assembled for the Solemn Worship of God, *break Bread*, and *eat the Lord's Supper*, and do as their Lord did, and commanded them to do; and that so constantly, that there is not known any Assembly of Christians in the time of the Apostles, nor in many Ages after, to have been held for the Solemn Worship of God without it?

XVI. Whether the Apostles did not *ordain Elders*, and appoint others, by special Appointment, to do the same, in every City; by such Authority, that none did presume to take the Office of *Elder* unto himself, but who was so ordained; or the Office of *Ordaining Elders*, but who was so appointed, either in the times of the Apostles, or afterward, but who have been infamous ever since?

XVII. Whether seeing that our Saviour himself, though he needed not, would notwithstanding be baptized with Water, to fulfill all Righteousness, and thereupon had sensible Approbation from Heaven, did also by his Apostles baptize with Water; and that it is plain by their Practice, that his Apostles, and the whole Church of Christ, did understand his Command to baptize all Nations, of Baptism by Water, and as necessary for Forgiveness of Sins; and that Baptism

tism with the Holy Ghost was peculiar to himself: whether, I say, this being so, it be not a forced and strained Interpretation, without any sound ground, and contrary to the most authentick Means of explaining Words, to restrain that Command to Baptism by the Holy Ghost only?

XVIII. Whether, if such Construction be by any Spirit more than humane, it be not the Spirit of Antichrist or Satan transformed, to withhold Men under his own Dominion, from solemnly ingaging with Christ, and from Forgiveness of their Sins in his Name? or, If it be only by Opinion of Men, such Opinion obstinately persisted in, be not a Damnable Sin, contrary to subjection of all Imaginations to the Obedience of Christ, and subverting of Souls, and such Teachers to be abominated and anathematized by all sincere Christians, as Seducers, and the Ministers and Instruments of Satan, though they appear in Sheeps cloathing?

XIX. Whether, it having been the constant belief of all Nations, (whether *Jews* or *Gentiles*) that they had a real, though Spiritual, Communion with the Gods they worshipped, in their Participation of their Sacrifices, as *St. Paul* intimates, *1 Cor. 10.* and may be proved by good Authority; and Christians duly disposed, having a like Communion with Christ in the participation of the consecrated Bread and Cup, as *St.*

Paul

Paul affirms; and the solemn Worshipping of God, by presenting our Prayers to the Father, with those Memorials of our Saviour's Passion, being plainly a Recognition of our Redemption by Christ, and of his Dominion over us, acquired by his Passion, and that that is the only Propitiation, and He the only Mediator, by which, and by whom we Mortals born in Sin can have Access to, and Acceptance with the Father; and *St. Paul* having received the Doctrine of what he taught concerning this, from the Lord; and the ancient Christians frequenting this Ordinance, after they had manifestly received the Holy Ghost: Whether, I say, this being so, to reject these either as Types and Shadows, (which are indeed Antitypes, as the *Grecians* express it, Solemn Memorials, and Sensible Declarations before God, Angels and Men, of present internal actions of our Minds, for the greater Manifestation and Notoriety of the Fact) be not meer Sophistry, Shuffle and Evasion; or as needless, upon pretence that Christ is come to them in the Spirit; or of their having the Substance; be not to set up themselves in Pride above the Apostles and Holy Christians, who had so manifestly the Spirit of God; nay, above Christ himself, viz. to reject that as needless, which he instituted as necessary; and a plain Evidence of the Subtilty and Delusion of Satan, to oppose Christ, and detain and withdraw people from his Solemn

Solemn Worship, and under the most specious appearance of the Spirit of God, by sensible Motions to things appearing Good, and by False Lights, to corrupt and adulterate them, and get and keep a residence in them, as if it was the Spirit of Christ? Whether such Obstinacy, such Fallacy, in such a Matter, of such Importance in Christianity, and yet so easie to Man, and void of all Exceptions, be not plain Evidence of a Mystery of Iniquity in it?

XX. Whether to deliver those things in the Name of the Lord, as immediately from the Lord, and by his Spirit, which may be plainly perceived and detected to proceed either from a humane Spirit, or a Spirit of Error, be not a great Presumption against the Holy Majesty of God, and a great Scandal to the Holy Doctrine of the Guidance of the Spirit of God, and therefore a double and great Sin; the Sin of the False Prophets of old, and that which in *Germany* formerly, and since in this Nation, raised so great a Prejudice against the Truth?

Upon the perusal of these Questions, it may be supposed that some *Answer* was returned, and therefore some account of that may reasonably be expected; and I should have been glad to have been able to have answered so reasonable an Expectation more fully: but the truth in short is, that eight of the first ten were answered

answered affirmatively, but the other two were answered indeed, but with Answers not to the Questions: and the other ten remain yet to be answered; but I hope upon due consideration will be answered at last, not with words only, but with deliberate solemn Actions. Nor are my *Hopes* without *rational Ground*. For in the several *Conferences* I have had with them, seven or eight at a time, of the principal leading Men of their Party, they behaved themselves, as became serious considerate Persons; heard patiently and attentively, replied gravely and calmly, none interrupting either me or any of their own party while speaking; and our Conclusion was friendly, though not altogether agreeing in the same Sentiments. And this is my Ground in respect of the *Persons*.

And for the *Matter* it self in question, That they have been led into Error and Mistake in some things, the due Consideration of these Questions will in a great measure make them sensible. And when, besides, they shall consider by what Means they, who misled the rest, came to overshoot themselves, and fall into those Mistakes, *viz.* through the Scandals before-mentioned, and that common Infirmary incident to us Mortals, to run from one Extream into another; this will farther satisfy and confirm them in the truth of it. And if to these Considerations be added a clear Explication of the Truth, which

which they did not rightly apprehend before; this, with the Grace of God, will farther enlighten the Mind of those, who are sincere, and regard Truth more than any temporal Concern, with much Satisfaction, *viz.* That Baptizm with Water, and that *Noble Solemnity of the Christian Worship*, are not needless *Types and Shadows* of things past and fulfilled, as they imagin, but Solemn Expressions and Declarations, more comprehensively and remarkably significative than Words, before God, Angels, Devils and Men, of present Acts of the Mind, of what is internally and invisibly at the same instant acted in Spirit; the one, of our *Engagement in an Holy Covenant with God in Christ*, by putting off, by Repentance, our Pollutions through Sin, and Dedication of our Selves to the Holy Trinity; the other, of our *Recognition* of our Redemption by Christ, by his Death and Sacrifice upon the Cross, and of his Dominion over us, and our Subjection to Him, even to lay down our Lives in Obedience to Him, as he did His in Obedience to his Father; which is done by making our Solemn Address, and presenting our Prayers to the Father, with the Memorials of his Passion, as the Great Propitiation for the Sins of Mankind, and Participation of those Memorials, being Consecrated not only by a Separation to a Holy Use, but by a real Sanctification through the Spirit of God at the Prayers of the Church, whereby the

Faithful

Faithful have a real and Spiritual Communion with Him, and one with another. This is the pure Offering of the *Gentiles*, foretold by *Malachy*, That it should be Offer'd by them from the rising of the Sun, even unto the going down of the same. And this is the Sense and Meaning thereof received and retained by the Church of Christ all over the World, till *Calvin's* new Notions became received as the Pure Word of God, and made this most Sublime, most Holy, and most August Sacrament, as it is deservedly call'd by *Dr. Morton*, be taken in effect for a needless Ceremony, or of no great Importance, by others besides the Quakers, and used, or rather neglected, accordingly even to this day. These are the great things in it, which I have now mentioned, but rare to be found in our Books now a days, or heard of from our Pulpits: Nor can it conveniently here be explained as it deserves. But as to both these, what is said before, *pag. 13, 14.* ought to be consider'd. These things, I say, well consider'd, cannot choose but make great Impression upon the Minds of those who are sincere, and have a due sense of their own Spiritual and Eternal concerns.

But when they shall also understand, That the great Principle of the *Guidance of the Spirit* of God, is not so peculiar to themselves as they imagin, but the constant Doctrine of the

Church of Christ in all Ages, and of the *Church of England* in particular, (as I have shew'd in a Discourse of *Mystical Divinity*, and some others under the Title of *Asceticks, or the Heroick Piety and Vertue of the Ancients*,) and notwithstanding the Extravagancies of some inconsiderate Opposers of Fanaticism, asserted by most eminent Men of this *Church*, as the profound Dr. *Cradock*, lately deceased, (who himself told me, he had Preached twenty or thirty Sermons upon that Subject) and others now living; and that there are and have been, before *George Fox* appeared in the World, Persons in the Communion of the *Church of England*, as well acquainted with Spiritual things as themselves; and, by consequence, how little necessity there is of venturing upon the Sin of Schism for that cause: And moreover consider, that Christ appointed an *Order of Men* for his Ministerial Office to succeed in his *Church* by an external Call and Commission; and notwithstanding the Corruptions of those who sat then in *Moses's* Seat, would not suffer his Disciples to break Communion with them, or disregard their Authority; and by consequence how dangerous it may prove in the end, for Men to presume to set up Parties, and draw People after them contrary to his Orders, and to continue so to do, after fair Warnings and unanswerable Admonitions to the contrary.

To

To conclude, When they shall farther consider, how horrid a Sin it must needs be to presume to attribute to the Holy Spirit of God, the Workings of their own Imaginations, or perhaps the Subtile Suggestions of some wicked Spirit of Delusion; and to expose and scandalize the Holy Doctrine of the Guidance of the Holy Spirit, by denying of certain and manifest Truths; and using such little Shifts and Evasions to oppose plain Evidence, as an honest and ingenious Lawyer would scorn and be ashamed to use for his Client: When all these things, and more that might be observed, are well understood and considered, why may I not with reason hope that all, who are really such as they have appeared, in the several Conferences I have had with them, to be, should answer the End of my Letters and Questions, with more than civil and kind Words, in real and solemn Actions? Why should I not hope that no private Interest, nor any Temporal Concern, should hinder them? Why should I not hope, that since God hath apparently again concluded all under Sin, (which all Parties confess of all others but their own, and is true of all without exception) that all should humble themselves before Him, return to mutual Charity one with another, and subject themselves, and all their Imaginations, to his Wisdom, as well as their Actions to his Will, to the intent that he may

have Mercy upon all? Why should I not hope, I say, since God hath done this, and for this End, that they, if they be indeed partakers of his Holy Spirit, should be the first in giving Glory to God, by such a just and reasonable Humiliation before his Divine Majesty, and Acknowledgment of our Humane Infirmary, if never so little left to our selves, or but stepping aside out of the Order of his Holy Conduct; and subject themselves intirely and readily to all the Orders he hath appointed in his Church? No sober wise Man will expose himself, and lead others into Danger or Hazard, when he may without any Difficulty or Incumbrance put himself and them into Safety and Security: Nor will any ingenious Man, if he have committed a Mistake, stand it out and maintain it against a Grave and Judicious Man: Much less will any considerate Man, who hath any sense of God, and regard to his tremendous Majesty, dare to persist in Opposing or Disputing his *Institutions* or *Orders*: and therefore I shall here conclude this.

But because I have received *certain Questions* concerning these Matters, but without any Name of any who sent them, or to whom I should return *Answer*, though I shall forbear to expose them, by making them publick; yet because I am debtor both to the wise and to the unwise, for their Satisfaction, who are either
moved

moved with such Scruples, or rely upon such infirm Grounds, I shall return a brief comprehensive Answer to the Eight Questions in these following Assertions.

The *Holy Scripture* of the Old and New Testament is the only *Rule of Faith and Practice*, rightly understood and used: But it is in many Cases only a General Rule, leaving the special Application in some, to all Persons; in others, to certain determinate Persons. And therefore to require Express and Plain Scripture for Faith and Practice in all things, doth proceed from Ignorance and Weakness in some, but too often from a disingenuous Spirit of Contention, a dishonest Design, or Satanical Delusion.

The Practices of the Primitive Christians were some Permanent, to continue in the Church; others Temporary, and Alterable, according as there might be occasion, for Order, Decency, and Edification, and did vary from the beginning in several Churches and parts of the World; whereas the others were truly Catholic, according to *Vincentius Lirinensis* his Rule, *that is*, universally observed without any known beginning since the Apostles.

The *Spirit of God* was poured forth upon all *Flesh*, when the Gospel was Preached to all *Flesh*, or to every Creature, *that is*, not only to the *Jews*, but to the *Gentiles* also. But as to individual Persons, it was never so poured out

upon all Flesh, but there were some things pre-acquired; as *Faith in Christ Jesus*, and *ordinarily Baptism with Water*, *Obedience*, and *Prayer*, &c. Nor was the *Manifestation thereof* ever given to every one; but to every one to whom it was given, it was given to profit withall.

As many as are led by the Spirit of God, they are the Sons of God: and, If any Man have not the Spirit of Christ, he is none of his, Rom. 8. 14, & 9. But it is to be known and remembred, that a great and principal, and the most certain Leading of the Spirit of God is not sensible, or easily perceivable how it comes; but it is generally a Secret Illumination of the Mind to perceive the Excellence of the things of God, and the Emptiness and Deceitfulness of the things of the World; from which proceeds an Appetite to those, and an Indifference to these; and in particular actions a like secret Illumination of the Mind, to apply the general Rules of the Scriptures to the particular Sense, and an Inclination of the Will to what is so perceived to be the Will of God. And in more sensible Motions, Impressions, and Openings, as some call them, the *Tryal* is by their Agreement with what is agreed to proceed from the Spirit of God; that is, the *Holy Scriptures*; what is contrary to that is to be rejected, as coming from the Enemy: what is not inconsistent with that ought to be followed; or if doubtful, be referred to

to the Judgment and Determination of the Elders, according to the Observations of the Ancients; or of the most Experienced Christians, especially of such as by their Office and Place are authorized, and obliged to be *Guide of Souls*. And those who have presumed to reject these Ordinary Means, which God hath appointed, and established in his Church, have frequently fallen into Mischief.

There are many of the Mind of *Simon Magus*, Act. 8. 18. they are desirous to purchase it, but not at the Price our Saviour set it, *Mat. 13. 44, 46*. And there are many false counterfeit Spirits, very officious to offer themselves where they find hopes of Reception; and they always suggest and instigate to the following of their Leading, which is insensibly, and as they find their Followers disposed, from the Holy Scriptures, and from Christ; and when they cannot prevail with them in that manner, they endeavour to fill them with Spiritual Pride and Conceitedness, make them admired by others, as extraordinary and very Holy Persons, that they may make them think better of themselves than they ought, and so get advantage of them that way. And there are generally two great Faults committed by most Pretenders to the Guidance of the Spirit. 1. They do not well consider themselves, and teach others the necessary Qualifications pre-acquired for the obtaining of so great a Divine Favour.

2. They neither consider nor teach others the necessary Cautions and Directions for Tryal of Spirits. In general the Conscientious Observation of the Holy Scriptures, is a principal thing for both. For as the Law was our School-Master to bring us to Christ, so the Conscientious Observation of the externally revealed Will of God, which is Obedience, is our School-Master to prepare us for, and bring us to the true Spirit of God. But for more particular *Cautions* and *Directions*, that is a Subject too large for this Occasion, and hath been largely treated of by others.

The *Questions* concerning *Baptism with Water*, and *the Eucharist or Holy Communion*, are e'en such as that of *Naaman*, 2 Kin. 5. 11, 22. But they who make them are not like the Servants of that Heathen, who gave him this prudent Admonition: *If the Prophet had bid thee do some great thing, wouldst thou not have done it? How much rather when he saith unto thee, Wash and be clean?* May they at least take Example from that Heathen, who received the Admonition even from his Servants, even with the like blessed Success. And this, with what I have said before, is as much as I apprehend necessary to be said to the *Questions*, for such serious considerate Persons, as are willing to be satisfied and informed of the Truth: and I shall be ready to give them all further Satisfaction, when I understand where any real Scruple doth remain. T H E

T H E
R E V I E W.

W H A T I have written, I have written with all Plainness and Simplicity, with all Candor and Impartiality, and Good Will to all; without any other Design than for the Service of God, and the Good of all; and without any Affectation of any Ornament, as becomes the Majesty of the Truths of God: Yet can I not expect but I must incur the Censures of most in one thing or other, when I consider the general Corruption of Mens Minds and Judgments, as well as of their Manners, at this time; not only of the Scandalous and Profane, or Hypocritical Professors; but even of such as are sincere in many things, and deservedly esteemed in the World both for Parts and Honesty; and yet in others, not so compleat as might be wished, partly through the *Byass of their own Dispositions*, and partly through the *Common Cheat of Honourable Names*; such as *Prudence, Moderation, Discretion, Charity,* &c.

&c. and their Contraries, calling Good, Evil; and Evil, Good; and partly through certain *False Notions*, undermining the Integrity of the Evangelical Doctrine of Christ, as the *Pharisees* did the Law of *Moses*, and rendring it of none Effect in many things; which have been *introduced and recommended* to the World, by a *late Sect* appearing in a very plausible Form, but, in truth, generated by an unnatural Copulation of *Church of England* with some *Socinian Principles*, setting up their own *Corrupt Humane Reason* in the place of the *Divine Wisdom*, and wresting the divinely inspired *Scriptures* to a Compliance with it; perswading themselves and others that the Noble Heroick Virtues, so much studied and practised by the ancient Christians, such as *Humility, Contempt of the World, Heavenly-mindedness*, &c. were for times of Persecution; but we are under another Dispensation; as I my self have been told by a Principal Author and Promoter of it; and encouraging such *Temporizing Compliances*, under the specious Pretences of *Moderation and Prudence*, as are not only Inlets to Sin, and Hindrances of Graces, but inconsistent with the Practices and Sentiments of the best Christians of all Ages, with the Doctrines and Instructions of the Apostles, the Example and Precepts of our Saviour himself, (to say nothing of Evangelical Counsels in this Age) our Baptismal Engage-

Engagements, and the Genuine Spirit of Christianity; and the Interest of the Kingdom of Christ in this World. What Glosses they make upon our Saviour's Sermon upon the Mount, I must leave to others better acquainted with them, to consider. But, What can be expected from persons so leavened, but as severe Censures of this Writing as they take this to be of others? but that reasonable Expressions of just Indignation at Abuses and Corruptions in Matters of Religion, or at abuse of Scriptures to patronize Vanity, and by persons professing Religion, should be censured for *Passion*? but that such warm Expressions and Charges, as were necessary to awaken such out of a Deadly Slumber, as Experience had proved, could not be moved by gentler touches, should be censured as *Uncharitableness*? and necessary plain Dealing with Mortals, for the Service of God, the Good of a Countrey, and the Salvation of Souls, be censured as *Indiscretion, Disrespect to Superiors,* and *Sauciness*?

But to leave such as are ready to *wish*, and to *talk*, but will *do* nothing but what may serve to recommend themselves to those whose Commendations are most desirable; are willing to use others, as the Cats foot, but will not touch the Work with one of their Fingers; nor intermit the complement of a Dinner to consult of what themselves profess to be matter of great Im-

Importance; whose Prudence prefers to countenance Religion with Perukes, and Laces, and Topknots, and Servants in Livery, rather than to bear the Reproach of Christ, in bearing Testimony against the Vanities of the Age, by the tacit Reproof of them in a decent but plain and a little unfashionable Attire; who preferr Charity at home, in providing for the temporal concerns of themselves and their Families, with some little creditable Acts of Charity, as we call it, before trusting to Providence in more liberal Contributions to unfashionable Good Works: to leave such, I say, and to come close to the business, to *the State of the Church*, (of which I am yet a Member, and am not satisfied to separate while I live in the Nation, notwithstanding all I dislike in it) for this is the Root of all, and principally to be considered; and they are to take care of the Dissenters: If we consider the Great things belonging to the *Charge* of the Governours of this Church, both *severally* in their particular Diocesses, the State of the Clergy and People there; and *joyntly* to them all as one Body, *viz.* The *Court*, and the *Nobility*; The *Universities*; The *Parliament*, so far as Religion is concerned there; The *Prisons*, (which might be made Schools of Virtue, but are now Nurseries of all Vice and Wickedness) and *Condemned Persons* there; (for whose Assistance they of the *Roman* Communion imploy the ablest

ablest and best qualified of their Clergy, and we the most ordinary, though they are not a few, who are every Year Executed in this City, and throughout the Nation; The *Foreign Plantations*, and the *Propagation of the Christian Religion* by that Means abroad; for our Neglect of which the *Monks*, and *Jesuits*, and *Quakers*, and such as we call *Phanaticks*, will rise up in Judgment against them; and the *Dissenters* at home; for they also belong to their Care, to remove all just Occasions, give all reasonable Satisfaction, and to use all truly Christian Means to reduce them: If all these, besides divers others, which cannot presently be thought on, be considered, What Account can be given that may reasonably pass with a considerate Mortal Man, of any of these? and, What Account then can be given of all to the Immortal, All-seeing, Righteous God.

These are *Generals*, of each of which a particular and clear Account must be given by every one of that Order, what sense he hath had of his Duty in that respect, and what Care and Endeavours he hath used in discharge thereof? To these I will add but one or two *Particulars*, of Occurrences in this Reign: One, of a *Bill for Suppression of Vice and Debauchery*, drawn indeed at their Request; but after it had been perused and perfected, not only by able Counsel, but by all the Judges then in Town, particularly

larly the Lord Chief Justice *Polexfin*, the Lord Chief Baron *Atkyns*, Mr. Justice *Dolbin*, Baron *Letchmare*, and I think one or two more, and a fair written out put into their hands, and a Motion made by the Bishop of *Chester* to bring it into the House, and granted by the Lords, and yet stifled and suppressed in their hands. Another, *a Needful and Hopeful Reformation*, begun by the Authority and Encouragement of the QUEEN, and not only vigorously prosecuted here in *Middlesex*, but in a hopeful way in many other Cities and Counties all over the Nation, and this stopped first by a Combination of *Middlesex* Justices, (I need say no more) but at last more effectually in a Judicature of Equity, in the Presence of no less than seven of our Reverend Prelates, by two wicked Men, the one Speaker, and the other a Member of Parliament, the * Justice of the Peace, who had been most diligent, and other persons concerned in the Promotion of that Good Work, checked, vilified, and abused, without any just cause, to the discouragement of the Execution of the Laws, and Contempt of Her Majesty's Authority; and all in the Presence of those Bishops, who came on purpose to countenance the Cause of Reformation, were satisfied of the Iniquity of

* Mr. Ralph Hartley, who is still a Sufferer between a Succession of City Magistrates, and a Combination of Surry Justices, and some other persons, and shamefully oppressed by them.

of the Proceedings against it, and yet not one of them ever appeared after in it, to any purpose more than in one little printed Discourse in Vindication of the Gentleman so abused, as aforesaid. And what Account can be given of these things?

It is a great Truth, *That neither King, nor Parliament, nor Bishops*, of themselves and their own Motion, *have done any one Act*, that I know of, *worthy of the Name of Christian*. And where lyeth the Fault of all this, but at their door, who, instead of Admonishing, and Ex-citing, and Animating to due Returns of true Gratitude in Fact to God, for his admirable Providence, have, by their Neglect, and the consequences of it, provoked the Favours of Providence to withdraw, and to leave us to our selves, and to eat the Fruit of our own doings? And whence comes this Neglect of so many so obliged, but from a common Defect of Good Education at the Universities, and the Enchantment of their Preferments?

But is not this Great Uncharitableness, may our Grave Prudential Gentlemen say, thus to lay open to the World the Nakedness of our Governours, and of the Church? Doubtless as great as for a Physician to prescribe a bitter Potion to a tender Patient; or a Chirurgeon to cut or burn, after tryal of more gentle means; what is found otherwise incurable. It is that they,

they, at whose door lyeth the Root of all our Evil, may give Glory to God, by taking Shame to themselves, and giving Good Example of *Humiliation* and *Reformation* to others. But if they will not, I hope the despised *Quakers* will be so wise, as to accept the Honour of beginning the Example. For *all have sinned, and come short of the Glory of God.*

But, Who call'd *You* to this Office? may our Prudentialists say: *By what Authority dost Thou this?* and, *Who gave Thee this Authority?* He who gave me Eyes to see, and a Heart to be sensible of it, and a Mind to be Faithful to Him, who call'd me and led me, by his Hand, to his Holy Service, not for filthy Lucre's sake; not to make a Trade of it; not to seek the World in the Church; but to serve Him in the Service of all Men, in the best manner I can.



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